

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ
بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

مقدمة لترجمة معاني 1227 آية للسور المنتخبة من القرآن الكريم

الحمد لله رب العالمين، والصلاة والسلام على سيدنا محمد وعلى آله وصحبه أجمعين.

إخواننا الكرام،
لقد جعل الله سبحانه وتعالى بفضلله اللانهائي وبرحمته الواسعة ممكنا لنا أن نحاول ترجمة معاني 1227 آية للسور المنتخبة من القرآن الكريم، الوحي المنزل على نبيه الكريم خاتم الأنبياء والمرسلين سيدنا محمد صلى الله عليه وسلم، باللغة الإنجليزية بأقرب حد ممكن للترجمة المصدقة بالبشر بعد العناية البالغة والاهتمام الدقيق، التأمل، البحث والتحقيق بهدف التعلم والتفاهم، رغم أننا لا نعتقدها أقرب إلى الكمال.

أي سبب من الأسباب أدى إلى هذه المجهودات؟

- (1) خلال متابعة التراجم المعروفة الشهيرة المعتمدة بالعلماء، حامدين لمجهوداتهم و امتيازهم بالصحة، خطر ببالنا من حيث متعلمي القرآن الكريم أن نحاول ترجمة معانيه باللغة الإنجليزية الحديثة لأن هذه التراجم معظمها تعود إلى التواريخ قبل 6-7 عقود من التاريخ الحالي.
- (2) ثانيا، لقد شعرنا بشدة أن هناك حاجة ماسة إلى ترجمة تكون معتبرة حسب المعايير المذكورة أدناها:

- (أ) لا بد أن تكون الترجمة بالألفاظ المصدقة حسب التوثيق من العلماء المشاهير بصحة أقرب ممكن للبشر.
- (ب) لا تشمل هذه الترجمة بأي نوع من التفسير، التوضيح، أو القياس، حتى ولو نشعر بالقصور في التعبير الحسن لأن الألفاظ من الله سبحانه وتعالى لا يمكن تعبيرها بأي لغة أخرى مائة في المائة، هذه الألفاظ كلها فريدة شاملة وتعود إلى الله حصريا.
- (ت) لا يضاف أو يحذف لفظ واحد بخصوص سياق النص القرآني الأصلي لأي غرض كان.
- (ث) لا بد أن تكون اللغة الإنجليزية بمستوى أهل اللغة المتكلمين بها كلغة أمهم.

- (3) يكشف الإجماع هذه الحقيقة أن التراجم الموجودة حتى الآن خالية من المعايير المذكورة أعلاها إلى حد ما.
- (4) لقد قمنا بانتخاب معاني الألفاظ القرآنية المصدقة حسب الأصول التالية:

- (أ) لا بد أن تكون المعاني واضحة بالنسبة إلى التفاهم للنص القرآني الكريم.
- (ب) لا بد أن تكون المعاني طبقا لما فسره سيدنا محمد صلى الله عليه وسلم (الحديث الشريف)
- (ت) لا بد أن تكون المعاني من خلال تعليمات الصحابة الكرام (التفسير) ولقد قمنا بانتخاب ما قاله سيدنا عبد الله بن عباس كقول نهاني في حالة الاحتياج.
- (ث) لا يوجد أي معنى مضاد بإجماع العلماء السالفين بأي نوع ما.

- (5) استخدام المعاجم الإنكليزية كان محددًا إلى حد معرفة كيفية استعمال الألفاظ بأهل اللغة حاليا في معظم الأحيان.
- (6) قمنا باستخدام برنامج الكمبيوتر لصحة القواعد، تراكييب الجمل وأصول اللغة الإنكليزية وبقينا حافطين على مستوى 7-8 و معيار 60%-70% للسهولة في القراءة، وكذلك قمنا باستخدام الألفاظ الرسمية، الأكاديمية، الرائعة بأحسن طريق ممكن.
- (7) نعرض عليكم مجهوداتنا لمتابعكم بالالتماس المتواضع أن نخبرونا حال ما تجدوا أي خطأ، حيث نقبل ونؤكد مسنوليتنا الكاملة في هذا الخصوص.

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 بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
 الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ، وَالصَّلَاةُ وَالسَّلَامُ عَلٰى سَيِّدِنَا مُحَمَّدٍ ﷺ
 وَعَلٰى آلِهِ وَصَحْبِهِ أَجْمَعِيْنَ

PREFACE TO THE ENGLISH TRANSLATION OF 1227 AYAH OF 21 SELECT SURAH FROM QURAN AL KAREEM.

Dear Readers,



Allah with His infinite mercy, extreme forgiveness, and kindness made this possible for us to attempt translate the 21 select Parts comprising 1227 Ayah of Quraan-al-Kareem, His revelation upon His esteemed and the last prophet Mohammad ﷺ in English language as near to its authentic meanings as humanly possible after utmost care, contemplation, research and reasoning with the aim of learning it, though never near to perfection!

WHAT INTENTION BROUGHT OUT THIS ENDEAVOR?

1. Perusing the well-known translation works approved by scholars, while appreciating their correctness and brilliance, it came to our mind as learners of Quraan al Kareem to attempt a comprehensive summary thereof in updated formal English, as these translation works date back to more than 6-7 decades now.
2. Secondly we also felt a genuine need for a unique translation in English which should fulfill these criteria:
 - A] The translation must be only of the AUTHENTIC meaning of the Quranic words as approved by the renowned Islamic scholars as near to correctness as humanly possible.
 - B] It should in no case include any explanation, presumption or interpretation of any sort, even if we feel having failed to express it well; as Allah's words can never be substituted in any language by any one. These are unique, exclusive and the most comprehensive!
 - C] Not a single word be ADDED or OMITTED in context of the original Quranic text, for whatsoever purpose.
 - D] The English language must be of the level of native English speaking people.
3. Consensus may prevail upon the fact that present English works shortfall of these criteria by some measure.
4. We inferred authentic meanings of Quranic words by these principles:
 - A] The meanings to be clearly understood by referring Quraan as such.
 - B] The meanings described by our esteemed prophet Mohammad ﷺ [Hadith-e-Sahee].
 - C] The meanings conveyed to us by teachings of Sahaba-e-Kiram ؓ [Tafaseer]. We took say of Hazrat Abdullah ibn e Abbas ؓ as final when cited.
 - D] No meaning of any word may be drawn in contravention of the consensus of early times Islamic Scholars in this regard.
5. Use of dictionaries was kept limited to the English language and to know how words are used presently by the people at large.
6. English language computer software was applied for correctness of grammars, compositions and spellings of the language and maintained reading standard of 7-8 Flesch kincaid grade level and an ease of reading to Flesch grade 60%-70% as prescribed. As well as formal, academic and splendid words are used to the best possible.
7. Hence this humble attempt presented to you for perusal. Please notify us any error promptly. We affirm our unconditional accountability in this regard.

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سورة النبا (78)

SURA AN-NABA [78]

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ
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عَمَّ يَتَسَاءَلُونَ {1} عَنِ النَّبَاِ الْعَظِيْمِ {2} الَّذِي هُمْ فِيْهِ مُخْتَلِفُونَ {3}
كَلَّا سَيَعْلَمُونَ {4} ثُمَّ كَلَّا سَيَعْلَمُونَ {5}

What queries do they raise among themselves about the highest prophecy pertaining to which they have been disagreeing? [1][2&3] Never, but they shall realize soon! Never again, but soon they will realize! [4&5]

أَلَمْ نَجْعَلِ الْأَرْضَ مِهَادًا {6} وَالْجِبَالَ أَوْتَادًا {7} وَخَلَقْنَاكُمْ أَزْوَاجًا {8} وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا {9}
وَجَعَلْنَا اللَّيْلَ لِبَاسًا {10} وَجَعَلْنَا النَّهَارَ مَعَاشًا 11

Have we not paved the earth as floor and installed the mountains as pickets? [6&7] We have, as well, created you in pairs and made your sleep a comforting repose! [8&9] So also, we have set the night as the cover-up and made the day the earnings period! [10&11]

وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا {12} وَجَعَلْنَا سِرَاجًا وَهَّاجًا {13} وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا {14}
لِيُخْرِجَ بِهِ حَبًّا وَنَبَاتًا {15} وَجَنَّاتٍ أَلْفَافًا 16

Whereas, we did establish seven sturdy formations over you; we also placed the blazing sun! [12&13]

We also downpour the torrential rains from the saturated clouds to grow out the grains, the plants and lushly dense farms by means of it! [14-15&16]

إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقَاتًا {17} يَوْمَ يُنفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا {18}

Indeed, the Day of decision had been predestined. On that day, soor will be blown in. Subsequently, you will turn up in masses! [17&18]

وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا {19}

The heavens, then, will be wide open; consequently, it would turn into many gateways! [19]

وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا {20}

And the mountains will be thrust, thereby, they would become quivering. [20]

إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا {21} لِلطَّاغِيْنَ مَآبًا {22}

Of course, the Hell had been in waiting, as a final abode, for the rebellious lot. [21&22]

لَا يَبْثِقْنَ فِيْهَا أَحْقَابًا {23}

Wherein they would dwell for innumerable periods! [23]
لَا يَدُوْفُونَ فِيْهَا بَرْدًا وَلَا شَرَابًا {24} إِلَّا حَمِيمًا وَعَسَاقًا {25} جَزَاءً وَفَاقًا {26}

Therein, they will neither savor even a bit of coolness nor a beverage; but only the searing heat and disgusting waste. A recompense that would be appropriate! [24&25&26]

إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا {27} وَكَذَّبُوا بِآيَاتِنَا كِذَابًا {28}

They, in fact, never expected the reckoning; and mendaciously held our verses false! [27&28]

وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا {29} فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا {30}

However, we had computed every aspect of it to the record; so, experience it, we would not intensify for you but the torment!

إِنَّ لِلْمُتَّقِينَ مَفَارَا {31} حَدَائِقَ وَأَعْنَابًا {32} وَكَوَاعِبَ أَتْرَابًا {33} وَكَأْسًا دِهَاقًا {34}

For reverently devout people will be the real triumph; orchards with vineyards, blooming youthful mates, as well, glasses filled to the brim in succession!

لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَابًا {35} جَزَاءَ مَنْ رَزَقَهُ عَطَاءَ حِسَابًا {36}

[35, 36] They would neither hear therein any idle talk nor falsehood! The recompense from your God, an offering apt in account!

رَبِّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنُ لَا يَمْلِكُونَ مِنْهُ خِطَابًا {37}

[37] The absolute ruler of the heavens and the earth, so also, of whatever exists between them, the most benevolent! By no means would they be able to talk with Him!

يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا {38}

[38] On that day, angels and Ruh will stand by in rows; none of them shall speak to Him, except to whom Ar-Rehman would allow, provided, he urges only the justifiable!

ذَٰلِكَ الْيَوْمُ الْحَقُّ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ مَآبًا {39}

[39] That day is a definite reality; thus, whosoever intends so, may seek asylum towards his God!

إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَا لَيْتَنِي كُنْتُ تُرَابًا {40}

[40] Indeed, we admonish you of the calamity, so near; on that day, every person will see what his arms have forwarded, then, the disbeliever would utter, "Alas! My misfortune, had I been mere soil!"

سورة المومنون (23)

SURA AL-MOMINUN (23)

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَدْ أَفْلَحَ الْمُؤْمِنُونَ {1}

[1] Indeed, succeeded the believers!

الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ {2}

[2] People who are sincerely submissive in offering their prayers,

وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ {3}

[3] People who abstain from any unfair act,

وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ {4}

[4] And people who keep in practice the cleansing;

وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ {5}

[5] People who reserve their sex parts,

إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ {6}

[6] Save for their wives or for those who are rightly possessed by them, in that case they are not blameworthy.

فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ {7}

[7] Those who seek beyond this, however, are the people who are the transgressors!

وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ {8}

[8] And people who earnestly look after their promise and the trusts,

وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ {9}

[9] So also people who observantly keep on their prayers.

أُولَٰئِكَ هُمُ الْوَارِثُونَ {10} الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ {11}

[10] These are the people who shall be the inheritors; [11] who will inherit the paradise wherein they will dwell forever!

وَلَقَدْ خَلَقْنَا الْإِنسَانَ مِنْ سُلَالَةٍ مِّنْ طِينٍ {12}

[12] We created human being, in essence, from a lineage arising from the loam.

ثُمَّ جَعَلْنَاهُ نُطْقَةً فِي قَرَارٍ مَّكِينٍ {13}

[13] Next, we evolved it in a (gametal) droplet form placed within a feasible site.

ثُمَّ خَلَقْنَا النَّطْقَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا
الْمُضْغَةَ عِظَامًا فَكَسَرْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا
آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ {14}

[14] Later, we developed the droplet into an attached sac. We then produced an embryo from the attached sac. After that, we created skeleton in the embryo. We thus dressed the skeleton

with flesh. Next, we raised it as yet another creation. So, Allah is highly applauded; He is the most excellent of the creators!

ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ {15}

[15] Subsequently, after all that, you ought to die!

ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ {16}

[16] Again, however on the day of resurrection you will indeed be revived!

وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقَ وَمَا كُنَّا عَنِ الْخَلْقِ غَافِلِينَ {17}

[17] In fact, we did create seven passages on top of you, while we had never been thoughtless about the creation.

وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَنَّاهُ فِي الْأَرْضِ وَإِنَّا عَلَى ذَهَابٍ بِهِ لَقَادِرُونَ {18}

[18] We cause water to fall from the sky in a measured mode; then we let it soaked up in the earth; moreover, we are fully competent upon making it disappear.

فَأَنْشَأْنَا لَكُمْ بِهِ جَبَابَ مِنْ نَخِيلٍ وَأَعْنَابٍ لَكُمْ فِيهَا فَوَاكِهُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ {19}

[19] We grow farms of date palms and grapes vines for your utility by virtue of it. So also therein exist lot of fruits for you and you consume out of it;

وَشَجَرَةً تَخْرُجُ مِنْ طُورٍ سَيْنَاءَ تَنْبُتُ بِالذَّهْنِ وَصَيِّغٌ لِلنَّاسِ لِلْكَالِيلِينَ {20}

[20] As well, the tree that grows up at Mount-Sinai producing in the course oil and the savour for those who consume.

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً نُسْقِيكُمْ مِمَّا فِي بُطُونِهَا وَلَكُمْ فِيهَا مَنَافِعُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ {21} وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ {22}

[21] That, certainly a definite lesson lies for you in the cattle; we give you to drink what comes from their insides, it bears lot of benefits for you, so also, you get to eat out of them.

[22] Moreover, you carry load over them, so you do upon ships.

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ {23}

[23] Indeed, we had sent Noah towards his community, accordingly he declared: "O my people worship Allah! There is no God of yours other than Him! Will you then not turn to piety?"

فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ يُرِيدُ أَنْ يَتَفَضَّلَ عَلَيْكُمْ وَلَوْ شَاءَ اللَّهُ لَأَنْزَلَ مَلَائِكَةً مَّا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأُولِينَ {24} إِنْ هُوَ إِلَّا رَجُلٌ بِهِ جِنَّةٌ فْتَرَبَّصُوا بِهِ حَتَّىٰ حِينٍ {25}

[24] The council of majors from non-believers among his community then declared: "this is none but a person like you intending to get supremacy over you. Had Allah so willed, He could have actually sent down angels. We never heard of this sort among our preceding forefathers.

[25]He is none other than a man harboring an obsession with him; so, bear with him for the time being."

قَالَ رَبِّ انصُرْنِي بِمَا كَذَّبُونَ {26}

[26] He implored: "my God help me, as they are considering me untruthful!"

فَأَوْحَيْنَا إِلَيْهِ أَنْ اصْنَعِ الْفُلَكَ بِأَعْيُنِنَا
وَوَحَيْنَا فَإِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ فَاسْلُكْ فِيهَا مِنْ
كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ
مِنْهُمْ وَلَا تُخَاطِبُنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُّعْرِضُونَ {27}

[27] Thereupon, we revealed to him: "you should construct a ship under our view and as per our revelation. Then, as and when our ordain gets imposed and the kiln spurts, you should push two pairs from every kind of couples along with your family into it; barring those from them against whom the say has already been concluded. And you should not address me pertaining to the atrocious people; as they ought to get drowned!"

فَإِذَا اسْتَوَيْتَ أَنْتَ وَمَنْ مَعَكَ عَلَى الْفُلِكِ فَقُلْ الْحَمْدُ لِلَّهِ الَّذِي نَجَّانَا
مِنَ الْقَوْمِ الظَّالِمِينَ {28} وَقُلْ رَبِّ انزِلْنِي مُنْزَلًا مُبَارَكًا وَأَنْتَ خَيْرُ
الْمُنْزِلِينَ {29}

[28] Accordingly, when you and those with you board on the ship; should thus pray: "all the admirations are for Allah who gave us relief from the community of atrocious people!"

[29] Moreover, you should also pray: "my God, make me aground by a prosperous landing; as you are the most superb of those to make (us) aground."

إِنَّ فِي ذَلِكَ لَآيَاتٍ وَإِنْ كُنَّا لَمُبْتَلِينَ {30}

[30] Actually, there exist lot of significance in this as such; even so, we had ever been accomplishing the test.

ثُمَّ أَنشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ {31}

[31] Over again, we brought up the next age generation after them.

فَأَرْسَلْنَا فِيهِمْ رَسُولًا مِنْهُمْ أَنْ اعْبُدُوا
اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ {32}

[32] Subsequently, we did send the messenger among them from themselves only, conveying: "Worship Allah! Other than Him no God does exist for you! Will you then not turn to piety?"

وَقَالَ الْمَلَأُ مِنْ قَوْمِهِ
الَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا وَأَنفَرْنَا فِي الدُّنْيَا
مَا هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ يَأْكُلُ مِمَّا تَأْكُلُونَ مِنْهُ وَيَشْرَبُ مِمَّا تَشْرَبُونَ {33}

[33] The senate of majors from his community; people who disbelieved and who denied the pledged meet up in the hereafter and whom we had made opulent in worldly life; then

declared, "he is none but a person like you who eats out of whatever you eat from and drinks whatever you drink from."

وَلَئِنْ أَطَعْتُمْ بَشَرًا مِثْلَكُمْ إِنَّكُمْ إِذَا لَخَاسِرُونَ {34}

[34] "In case you were to abide by a person the same as you are, certainly then, you would be in total ruin."

أَيَعِدْكُمْ أَنْكُمْ إِذَا مِتُّمْ وَكُنْتُمْ تُرَابًا وَعِظَامًا أَنْكُمْ مُخْرَجُونَ {35}

[35] "Does he portend you that even when you die and become mere dust and bones, you would be resurrected out?"

هِيَاهُنَّ هِيَاهُنَّ لِمَا تُوْعَدُونَ {36}

[36] "Highly impossible it is which you are warned about!"

إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ {37}

[37] "It is nothing but our life in this world that we live and die, moreover we are never going to be revived."

إِنْ هُوَ إِلَّا رَجُلٌ افْتَرَى عَلَى اللَّهِ كَذِبًا وَمَا نَحْنُ لَهُ بِمُؤْمِنِينَ {38}

[38] "He is none but a man devising falsehood about Allah; however, we will never accede to believe in him."

قَالَ رَبِّ انصُرْنِي بِمَا كَذَّبُونَ {39}

[39] He implored: "my God help me, as they are considering me untruthful!"

قَالَ عَمَّا قَلِيلٍ لِيُصْبِحُنَّ نَادِمِينَ {40}

[40] He was told: "it is but for a short-while and they will become greatly remorseful."

فَأَخَذَتْهُمُ الصَّيْحَةُ بِالْحَقِّ فَجَعَلْنَاهُمْ غُرَاءَ فُجِعُوا لِلْقَوْمِ الظَّالِمِينَ {41}

[41] Rightly then, a roaring thunder caught them, thereby we turned them to garbage; thus, was the far discard for the community of atrocious people!

ثُمَّ أَنشَأْنَا مِنْ بَعْدِهِمْ قُرُونًا آخَرِينَ {42}

[42] Over again, we brought up next age generations after them.

مَا تَسْبِقُ مِنْ أُمَّةٍ أَجْلَهَا وَمَا يَسْتَأْخِرُونَ {43}

[43] As for any civilization; it can never surpass her predestined term nor can it postpone that!

ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرًا
كُلَّ مَا جَاءَ أُمَّةً رَسُولُهَا كَذَّبُوهُ فَاتَّبَعْنَا بَعْضَهُمْ بَعْضًا وَجَعَلْنَاهُمْ
أَحَادِيثَ فُجِعُوا لِقَوْمٍ لَّا يُؤْمِنُونَ {44}

[44] Over again we sent our envoys in succession, whenever its envoy reached to the community it held him false; so, we did follow some of them to the other and left them as the

narratives. Thus, was the far discard for the unbelieving people!

ثُمَّ أَرْسَلْنَا مُوسَىٰ وَأَخَاهُ هَارُونَ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ {45}
إِلَىٰ فِرْعَوْنَ وَمَلَأْنَاهُ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا عَالِينَ {46}

[45] Yet again, we sent Moses and his brother Aaron with our signs and clear authenticity [46] towards Pharaoh and his main commandants; but they proved to be high headed. In fact, they had been the tyrannical people!

فَقَالُوا أَأُتِىَ مِنْ لَدُنْهِمَا لَنَا عُادُونَ {47}

[47] Therefore they asked: “should we accede to believe in the two similar persons as we are; while the community of the two fully abides by us?”

فَكَذَّبُوهُمَا فَكَانُوا مِنَ الْمُهْلَكِينَ {48}

[48] Thus they held the two false, thereby they ended up among the totally wrecked!

وَلَقَدْ آتَيْنَا مُوسَىٰ الْكِتَابَ لَعَلَّهُمْ يَهْتَدُونَ {49}

[49] However, in fact we had conferred upon Moses the scripture so that they could get the guidance.

وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً وَآوَيْنَاهُمَا إِلَىٰ رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ {50}

[50] That we set the son of Mary and his mother as a sign. So also we provided shelter to the two at an altitude full of serenity and springing streams.

يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ {51}

[51] O the prophets you may consume from the clean edibles and go on performing virtuous deeds; I indeed remain well aware about whatsoever you do!

وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ {52}

[52] Whereas, these communities of yours have been in essence a single community, and me alone is God of yours; hence you must hold me in reverence!

فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ {53}
فَقَرَّهُمْ فِي غَمَرَتِهِمْ حَتَّىٰ حِينٍ {54}

[53] Subsequently, they did break up their statute between them in fragments; all the factions being very delighted over what they possess.

[54] Therefore, let them remain in their imprudence for a while.

أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُمْ بِهِ مِنْ مَّالٍ وَبَنِينَ
نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ بَلْ لَا يَشْعُرُونَ {56}

[55] Do they consider that by whatever we are aiding them in the matter of assets and sons—
[56] we are really speeding up to them in goodness? No, but they do not realize!

إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ {57}
وَالَّذِينَ هُمْ بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ {58}

[57] That, in fact, people who remain fearful in reverence of their God.

[58] And people who resolutely believe in the expressions of their God.

وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ {59}

[59] And people who do not presume associates to their God.

وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجَلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ {60}
 أُولَٰئِكَ يُسَارِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ {61}

[60] And people who give over whatever they give over; yet their hearts are apprehensive over the imperative of them to return back to their God.

[61] These are people who hurry up in goodness and they are to attain it foremost.

وَلَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَلَدَيْنَا كِتَابٌ يَنْطِقُ بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ {62}

[62] We do not put obligation on a person except to its capacity, as well, we possess the record that tells the fact; they will not be persecuted too.

بَلْ قُلُوبُهُمْ فِي غَمْرَةٍ مِّنْ هَٰذَا وَلَهُمْ أَعْمَالٌ مِّنْ دُونِ ذَٰلِكَ هُمْ لَهَا عَامِلُونَ {63}

[63] But their hearts remain indifferent towards this; while imperative of them becomes actions in the other way, which they do carry out.

حَتَّىٰ إِذَا أَخَذْنَا مُتْرَفِيهِم بِالْعَذَابِ إِذَا هُمْ يَجْأَرُونَ {64}

[64] Until the while we grab their affluent ones in the ordeal then they beseech aloud.

لَا تَجْأَرُوا الْيَوْمَ إِنَّكُمْ مِّنَّا لَا تُنصَرُونَ {65}
 قَدْ كَانَتْ آيَاتِي تُتْلَىٰ عَلَيْكُمْ فَكُنْتُمْ عَلَىٰ أَعْقَابِكُمْ تَنْكِصُونَ {66}

[65] "Do not implore aloud today, certainly you will not be helped by us! [66] My words had been indeed recited onto you however you took your back-feet to revert."

مُسْتَكَبِرِينَ بِهِ سَامِرًا تَهْجُرُونَ {67}

[67] "Going haughty over it, you had had raving chats with nighttime assembly."

أَفَلَمْ يَدَّبَّرُوا الْقَوْلَ أَمْ جَاءَهُمْ مَّا لَمْ يَأْتِ آبَاءَهُمُ الْأَوَّلِينَ {68}

[68] Do they not then think over the proclamation? Whether it has been conveyed to them what did never reach to their forefathers?

أَمْ لَمْ يَعْرِفُوا رَسُولَهُمْ فَهُمْ لَهُ مُنْكَرُونَ {69}

[69] Or did they not identify their prophet hence they fail to acknowledge him?

أَمْ يَقُولُونَ بِهِ حِجَّةٌ بَلْ جَاءَهُم بِالْحَقِّ وَأَكْثَرُهُم لِلْحَقِّ كَارِهُونَ {70}

[70] Whether they assert him to be obsessed? No, but he came to them with absolute truth; however, majority of them gets perturbed by the reality!

وَلَوْ اتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَاوَاتُ
 وَالْأَرْضُ وَمَنْ فِيهِنَّ بَلْ أَتَيْنَاهُمْ بِذِكْرِهِمْ فَهُمْ عَنْ ذِكْرِهِمْ مُعْرِضُونَ {71}

[71] Had the righteousness gone by their wishes; anarchy would have reigned over the earth and the heavens and whatever existed in them. Instead, we gave them their reminder; even then, they remain averse to their reminder.

أَمْ تَسْأَلُهُمْ خَرْجًا فَقَرَاجُ رَبِّكَ خَيْرٌ وَهُوَ خَيْرُ الرَّازِقِينَ {72}

[72] Whether you demand them a charge? Then it is the imbursement by your God that is excellent and He happens to be the most excellent of the providers.

وَإِنَّكَ لَتَدْعُوهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ {73}

[73] Whereas you have been consistently calling them towards the right path.

وَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّرَاطِ لَنُكَيِّبُنَ {74}

[74] While those who decline to believe in the hereafter are in fact venturing out of the path.

وَلَوْ رَحِمْنَاهُمْ وَكَشَفْنَا مَا بِهِمْ مِنْ ضُرٍّ لَلَجُوا فِي طُغْيَانِهِمْ يَعْمَهُونَ {75}

[75] Even if we bestowed mercy upon them and got them rid of the afflictions they had; still then, they would continue their visionless wander in insolence.

وَلَقَدْ أَخَذْنَاهُمْ بِالْعَذَابِ فَمَا اسْتَكَاثُوا لِرَبِّهِمْ وَمَا يَتَضَرَّعُونَ {76}
حَتَّىٰ إِذَا فَتَحْنَا عَلَيْهِمْ بَابًا ذَا عَذَابٍ شَدِيدٍ إِذَا هُمْ فِيهِ مُبْلِسُونَ {77}

[76] We had purposely afflicted them with tribulations; but, they never humbled before their God, neither had they writhed in regret.

[77] Until the while we opened up the door of severe torment upon them; then, they got despaired due to it.

وَهُوَ الَّذِي أَنْشَأَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ {78}

[78] He is the one who developed your hearing and sight and the heart—very less that you appreciate!

وَهُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ {79}

[79] Also, He is the one who has grown you in the earth and you will be huddled together towards Him.

وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ وَلَهُ اخْتِلَافُ اللَّيْلِ وَالنَّهَارِ أَفَلَا تَعْقِلُونَ {80}

[80] As well as, He is the one who accords the life and the death. Moreover, owes to him change of day and the nights—do you then fail to comprehend?

بَلْ قَالُوا مِثْلَ مَا قَالَ الْأَوَّلُونَ {81}

[81] No, but they do assert similarly as the former ones had told.

قَالُوا أَيُّدَا مِثْنًا وَكُنَّا ثُرَابًا وَعِظَامًا أَإِنَّا لَمَبْعُوثُونَ {82}

[82] They ask: “Is it a fact that when we died and became dust and bones—we will actually be raised again?”

لَقَدْ وَعِدْنَا نَحْنُ وَآبَاؤُنَا هَذَا مِنْ قَبْلُ إِنَّ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ {83}

[83] "In the past too we and our forefathers had been portended with these; however these are none but mythologies of the former ones."

قُلْ لِّمَنِ الْأَرْضُ وَمَنْ فِيهَا إِنْ كُنْتُمْ تَعْلَمُونَ {84} سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَذَكَّرُونَ {85}

[84] Ask over: "Whom it belongs to, the earth and whatever exists therein, had you known?"

[85] They will promptly affirm: "To Allah!" Tell: "shall you not then take into consideration?"

قُلْ مَنْ رَبُّ السَّمَاوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ {86}
سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَتَّقُونَ {87}

[86] Ask over: "Who is God of the seven heavens and also God of the superior-most throne?"

[87] They will quickly reply: "Allah!" Tell them: "shall you not then turn reverent?"

قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ {88}

[88] Ask them: "Who He is that the reigns of every domain rest in His hands and He can save while there is no safe haven over Him, had you known?"

سَيَقُولُونَ لِلَّهِ قُلْ فَأَنَّى تُسْحَرُونَ {89}

[89] They will quickly reply: "Allah!" Ask over: "Where then you continue under trance?"

بَلْ أَنْتِنَا هُمْ بِالْحَقِّ وَإِنَّهُمْ لَكَاذِبُونَ {90}

[90] Instead, we preferred to them the absolute truth, while in fact they happened to be the liars!

مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ
وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا أَذْهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّا
بَعْضُهُمْ عَلَى بَعْضٍ سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ {91}

[91] Allah never adopted a son, neither had there been any other God with Him; had it been so, every God must have parted away with whatever he created, while some of them would have surpassed the other! Allah is much commended than what they portray!

عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَتَعَالَى عَمَّا يُشْرِكُونَ {92}

[92] Knowledgeable of all that is unseen and the evident; thus, too supreme He is than whatever they associate with Him!

قُلْ رَبِّ إِمَّا تُرِيدُنِي مَا يُوعَدُونَ {93} رَبِّ فَلَا تَجْعَلْنِي فِي الْقَوْمِ الظَّالِمِينَ {94}

[93] Pray: "My God! In case you evinced what they have been portended about, [94] O my God, then let me not be present among the atrocious community!"

وَأَنَا عَلَى أَنْ تُرِيكَ مَا نَعِدُهُمْ لَفَادِرُونَ {95}

[95] That indeed we are all competent to let you evince what we portended them!

ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةِ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ {96}

[96] Ward off the evil with option that bears goodness, we know best whatever they portray.

وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ {97}
وَأَعُوذُ بِكَ رَبَّ أَنْ يَحْضُرُونِ {98}

[97] Moreover, pray: "My God! I seek your refuge against the spurs of Satans, [98] so also seek your refuge, o my God that they ever appear before me!"

حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ {99}

[99] Until the while death supervenes over one of them, he implores: "My God return me back!"

لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ
هُوَ قَائِلُهَا وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَى يَوْمِ يُبْعَثُونَ {100}

[100] "Hopefully, I may do well in matters that I did forsake!" No, never! It is a mere claim; he just utters it! Moreover, ahead of them lies the screened-off eon till the day of their resurrection.

فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ {101}

[101] Thus, when the soor will be blown in, thence on the day, relations between them will cease and they will not ask for each other.

فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ {102}

[102] Thence, whoever would have his balance heavier and such people will be those who really succeeded!

وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ {103}

[103] Whosoever would have his balance lighter and such people will be those who did ruin themselves, they will dwell in the hell forever!

تَلْفَحُ وُجُوهَهُمُ النَّارُ وَهُمْ فِيهَا كَالِحُونَ {104}

[104] The fire searing their faces, they will remain grimacing in agony therein.

أَلَمْ تَكُنْ آيَاتِي تُتْلَىٰ عَلَيْكُمْ فَكُنْتُمْ بِهَا تُكَذِّبُونَ {105}

[105] Whether my expressions were not recited upon you and then you used to deny them?

قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ {106}
رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ {107}

[106] They will beseech: "O our God! Our misfortune prevailed over us and we became a bewildered community. [107] O our God, bail us out from here; subsequently if we do again, then certainly we will be gruesome offenders!"

قَالَ اخْسَوْوا فِيهَا وَلَا تُكَلِّمُونَ {108}

[108]They will be told, "Inhabit therein timidly and never address to me!"

إِنَّهُ كَانَ فَرِيقٌ مِّنْ عِبَادِي يَقُولُونَ رَبَّنَا
 آمَنَّا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّاحِمِينَ {109}

[109] In fact it was one part of my people who used to pray: "O our God! We came believing, hence absolve us conferring your mercy upon us, as you are the most excellent of all to have the mercy!"

فَاتَّخَذْتُمُوهُمْ سِخْرِيًّا حَتَّى أَنْسَوْكُمْ ذِكْرِي وَكُنْتُمْ مِّنْهُمْ تَضْحَكُونَ {110}

[110] But you held them to ridicule until it caused you to forget my evocation; and you continued be among those to deride them!

إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا أَنَّهُمْ هُمُ الْفَائِزُونَ {111}

[111] Today I duly rewarded them for their endurance; in fact, they are those who get the commendable ascent!

قَالَ كَمْ لَبِثْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ {112}
 قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَاسْأَلِ الْعَادِّينَ {113}

[112]They will be asked, "What number of years you stayed in the world?" [113]They will reply, "We must have stayed a day or part of a day, therefore, you may consult the experts in calculation."

قَالَ إِنْ لَّبِثْتُمْ إِلَّا قَلِيلًا لَوْ أَنَّكُمْ كُنْتُمْ تَعْلَمُونَ {114}

[114]They will be told: "You did not stay except for a little while, had you were really those to get it realized!"

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ {115}

[115]So, was it that you presumed we created you vainly? And that you had no obligation to eventually return towards us?

فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ {116}

[116]Thus, Allah is most superior, the absolutely real king! There is no supreme ruler except Him who happens to be God of the most generous throne!

وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا
 آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ {117}

[117]Whoever prays along with Allah, any other (presumed) God, of which he has no substantiation with him; then, his matter will be with his God only! Indeed He never let the disbelievers succeed!

وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ {118}

[118]And pray: "O my God, bestow your mercy and forgive me as you are the most excellent of all to have mercy!"

سورة النحل (16)

SURA AI-NAHL (16)

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ
بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَتَىٰ أَمْرُ اللّٰهِ فَلَا تَسْتَعْجِلُوْهُ سُبْحٰنَهُ وَتَعَالٰى عَمَّا يُشْرِكُوْنَ {1}

- 01) Allah's commandment has come into force, so make no haste for it; highly acclaimed and far supreme he is than whatsoever they associate with him!

يُنَزِّلُ الْمَلَائِكَةَ بِالرُّوْحِ مِنْ أَمْرِهِ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوْا أَنَّهُ لَا إِلٰهَ إِلَّا أَنَا فَاتَّقُوْنَ {2}

- 2) He sends down angels with 'Ruh' by his ordain towards whomsoever he wants amongst his devotees to admonish: "Indeed it is none but I who is the supreme ruler! Hence you should revere me."

خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ بِالْحَقِّ تَعَالٰى عَمَّا يُشْرِكُوْنَ {3}

- 3) He has created the heavens and the earth with absolute propriety; far supreme he is than whomsoever they bear co-allegiance with!

خَلَقَ الْاِنْسَانَ مِنْ نُطْفَةٍ اِذَا هُوَ خَصِيْمٌ مُّبِيْنٌ {4}

- 4) He created the human being from a droplet, in due course he turns out to be markedly querulous.

وَالْاَنْعَامَ خَلَقَهَا لَكُمْ فِيْهَا دِفْءٌ وَمَنْٰفَعُ وَمِنْهَا تَأْكُلُوْنَ {5}

- 5) And the cattle that are bred for you bear in them warmness and many benefits. You get nourishment out of it as well.

وَلَكُمْ فِيْهَا جَمَالٌ حِيْنَ تُرِيْحُوْنَ وَحِيْنَ تَسْرَحُوْنَ {6}

- 6) In them lies the magnificence for you while you bring them back from pasturage and while you take them out to pasture.

وَتَحْمِلُ اَنْقَالَكُمْ اِلٰى بَلَدٍ لَّمْ تَكُوْنُوْا بِالْغَيْهِ اِلَّا بِشِقِّ الْاَنْفُسِ اِنَّ رَبَّكُمْ لَرَوْوْفٌ رَّحِيْمٌ {7}

- 7) So also they carry the loads for you to the region where you could not have carried it without heavy self-strain. Your God in fact happens to be very considerate, the most merciful.

وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيْرَ لِيَرْكَبُوْهَا وَزِيْنَةً وَيَخْلُقُ مَا لَا تَعْلَمُوْنَ {8}

- 8) More so, meant to ride over them and to bear elegance are the horses, mules, and the ponies; besides, He creates that which you are unaware of.

وَعَلٰى اللّٰهِ قَصْدُ السَّبِيْلِ وَمِنْهَا جَانِرٌ وَلَوْ شَاءَ لَهٰدَاكُمْ اَجْمَعِيْنَ {9}

- 9) That the determination of path depends on Allah, as certain of them are off the course. However, had Allah so willed, he could have led right to you all together.

هُوَ الَّذِي اَنْزَلَ مِنَ السَّمَاءِ مَآءً لَّكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيْهِ تُسِيْمُوْنَ {10}

- 10) He is the one who causes rains to fall from the skies that you get to drink so also due to which grow the vegetation and you graze the cattle therein!

يُنْبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُوْنَ وَالنَّخِيْلَ وَالْاَعْنَابَ وَمِنْ كُلِّ الثَّمَرٰتِ اِنَّ فِيْ ذٰلِكَ لَاٰيَةً لِّقَوْمٍ يَّتَفَكَّرُوْنَ {11}

- 11) There from grow for your utility the cereal crops, the olives, the date palms, grapes and all

sorts of yields. As such there is a matter of great significance in this for the people who ponders in.

وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٌ بِأَمْرِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ {12}

12) Whereas He subjugated to you the night and the day, the sun and the moon and the stars as well have been subjugated by His ordain! As such there are many signs in this for the people who understand.

وَمَا ذَرَأَ لَكُمْ فِي الْأَرْضِ مُخْتَلِفًا أَلْوَانُهُ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَذَّكَّرُونَ {13}

13) Whatever is cultivated into the soil, their colors are varied. There exists a prime significance in this for the people who contemplate.

وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حَبْلَةً {14} تَلْبَسُونَهَا وَتَرَى الْفُلْكَ مَوَازِيرَ فِيهِ وَلِتَنبَتْهُا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ

14) He is the one who subjugated the sea so that you may get to consume fresh fatty meat from it. As well, you obtain out of it the jewels, which you wear. Also you observe the ships cleaving through it, more so, to let you seek-out his grace, and so that you may show the gratitude.

وَأَلْقَى فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ وَأَنْهَارًا وَسُبُلًا لَّعَلَّكُمْ تَهْتَدُونَ {15}

15) And he laid rocks into the earth lest it may not swing along with you, so also rivers and the passages, so that you get rightly guided.

وَعَلَامَاتٍ وَبِالنَّجْمِ هُمْ يَهْتَدُونَ {16}

16) As well, by virtue of stars and certain symbols they get the direction.

أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ أَفَلَا تَذَكَّرُونَ {17}

17) Whether the one who creates can be similar to the one who never creates? Will you then not contemplate?

وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ اللَّهَ لَعَفُورٌ رَحِيمٌ {18}

18) And if you count bounties by Allah you can never sum it up. Indeed Allah is the most merciful, oft forgiving.

وَاللَّهُ يَعْلَمُ مَا تُسْرُُونَ وَمَا تُعْلِنُونَ {19}

19) And Allah knows whatever you conceal and whatsoever you declare.

وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ {20}

20) People who are being prayed in lieu of Allah however never create anything; instead themselves, they are being created.

أَمْوَاتٌ غَيْرُ أَحْيَاءٍ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ {21}

21) Wholly dead, without life, and not aware as to what time they will get resurrected!

إِلَهُكُمْ إِلَهٌ وَاحِدٌ فَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ قُلُوبُهُمْ مُنْكَرَةٌ وَهُمْ مُسْتَكْبِرُونَ {22}

22) Your God is the only one God! As for the people who decline to believe in the hereafter, their hearts go loathsome, thus they become supercilious.

لَا جَرَمَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسْرُونَ وَمَا يُعْلِنُونَ إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ {23}

23) No doubt, Allah knows well whatever they conceal and whatever they declare; the fact is he does not like supercilious people.

وَإِذَا قِيلَ لَهُمْ مَاذَا أُنْزِلَ رُبُّكُمْ قَالُوا أَسَاطِيرُ الْأَوَّلِينَ {24}

24) When asked to them: what is it that your God has revealed down? They utter: "mythologies of earlier ones!"

لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ [ط] أَلَا سَاءَ مَا يَزُرُونَ {25}

25) On the day of resurrection this will result in them to bear entire burden of their own and a part from the burden of people whom they rendered astray without having the knowledge. Is it not the worst that they have to bear up?

قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَآتَى اللَّهُ بُيُوتَهُمُ مِنَ الْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ السَّقْفُ مِنْ فَوْقِهِمْ وَأَتَاهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ {26}

26) In fact people prior to them also had connived, so Allah got through their set-up from the foundation; hence the roof crashed over them from the top and punishment was meted out to them where from they never suspected.

ثُمَّ يَوْمَ الْقِيَامَةِ يُخْزِيهِمْ وَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تُشَاقِقُونَ فِيهِمْ قَالَ الَّذِينَ أُوتُوا الْعِلْمَ إِنَّ الْخِزْيَ الْيَوْمَ وَالسُّوءَ عَلَى الْكَافِرِينَ {27}

27) Then again on the day of resurrection He will put them to shame and will ask them: "where are the alleged associates of mine in whose cause you used to strive so hard?" People there with the bestowed insight will say: "Imperative upon the disbelievers today to suffer terrible humiliation and profound grief!"

الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ فَأَلْقَوْا السَّلَامَ مَا كُنَّا نَعْمَلُ مِنْ سُوءٍ بَلَى إِنَّ اللَّهَ عَلِيمٌ بِمَا كُنْتُمْ تَعْمَلُونَ {28}

28) People who are taken into demise by angels while being very unjust to their own selves then submit in acquiescence: "we had never been committing any evil!" instead, Allah very well knew whatever you had been doing!"

فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَلَئْسَ مَثْوًى الْمُتَكَبِّرِينَ {29}

29) "Hence, enter through doors of the hell!" They will be dwelling therein for ever. Thus, most miserable is the ultimate stay of the supercilious people!

وَقِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلَ رَبُّكُمْ قَالُوا خَيْرٌ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَلَدَارُ الْآخِرَةِ خَيْرٌ وَلَنِعْمَ دَارُ الْمُتَّقِينَ {30}

30) While they ask to people bearing the reverence: "What was it that your God had revealed down?" They reply: "Entirely best! Very good in this world for the people who excelled in good manners, as well, the place of abode in hereafter will be par-excellence! And indeed superb will be the place of abode for honestly reverent people!"

جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا يُجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُمْ فِيهَا مَا يَشَاءُونَ كَذَلِكَ يَجْزِي اللَّهُ الْمُتَّقِينَ {31}

31) "Orchards of Eden! That they will enter in, underneath it stream the rivulets. Meant for them therein will be whatever they wished! This is how Allah rewards the reverent devotees!"

الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ {32}

32) As for people who are taken to demise by the angels chastely innocents, they are greeted with: "Salam to you! Get into the paradise by virtue of what you had been doing."

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ
أَوْ يَأْتِيَ أَمْرُ رَبِّكَ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ {33}

33) What else they are waiting for apart from either angels to arrive at them or the decree of your God to affect them? Same had been the conduct of people prior to them too. Allah did no injustice to them; instead, they had been unkind to their own selves.

فَأَصَابَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ {34}

34) Thus their deeds caused them to suffer miseries and they got inflicted with the same which they had been scoffing at!

وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ نَحْنُ وَلَا آبَاؤُنَا وَلَا أْبَاؤُنَا مِنْ شَيْءٍ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ فَبَلَغَ الرُّسُلُ إِلَّا الْبَلَاغَ الْمُبِينُ {35}

35) While polytheist people claim: "Had Allah so willed we would have never worshiped anyone besides Him in any manner, neither our ancestors nor we! So also, we would not have imposed prohibition of any sort save that from Him." Same had been the conduct of people before them too! So what else was the obligation upon our envoys except to convey in clear terms?

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ {36}

36) We in fact had assigned a messenger in each and every community so that they could worship Allah and refrain from the devil; consequently, there had been some of them to whom Allah bestowed the guidance while it proved true pertaining to remaining of them to go astray. So, traverse through the earth so as to observe what had been the ultimate fate of the deniers.

إِنْ تَحَرَّصَ عَلَى هُدَاهُمْ فَإِنَّ اللَّهَ لَا يَهْدِي مَنْ يُضِلُّ وَمَا لَهُمْ مِنْ نَاصِرِينَ {37}

37) If you are so eager about their guidance, then be sure Allah never guides the one who was let strayed; so also no one can be of support to him.

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَنْ يَمُوتُ بَلَى وَعْدًا عَلَيْهِ حَقًّا وَلَكِنْ أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ {38}

38) They intensely swear their oaths in the name of Allah: "Allah will not raise those who died." Instead, the promise pertaining to it is an absolute truth; though majority of people do not realize.

لَيُبَيِّنَ لَهُمُ الَّذِي يُخْتَلَفُونَ فِيهِ وَلَيَعْلَمَ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا كَاذِبِينَ {39}

39) It is to clearly evince upon them the fact regarding which they used to differ in; and to let people who disbelieved realize that in fact they were false.

إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ {40}

(40) Our order in any matter when we intended it has been merely our word for it, "Be done"; ultimately, it did accomplish!

وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا
لَنُبَوِّئَنَّهُمْ فِي الدُّنْيَا حَسَنَةً وَلَنَجْزِيَ الْآخِرَةَ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ {41}

الَّذِينَ صَبَرُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ {42}

41) People who emigrate in the cause of Allah after having been so persecuted must rest assured, we will settle them in the world very well; besides, the reward in the hereafter shall

be indeed far superior. Had they known!

42) The people who endured patiently keeping stern faith in their God!

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجَالًا نُوحِي إِلَيْهِمْ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ {43}

43) We sent previous to you also none other than men, we conferred revelations to them; thus, ask bearers of the reference if you did not know.

بِالنَّبِيِّاتِ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ {44}

44) With the texts and the psalms, as well, we revealed down a reminder to you—so as to evince upon mankind what was conveyed down to them. Besides, perhaps they may ponder in!

أَقَامِينَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ {45} أَوْ يَأْخُذَهُمْ فِي تَقْلِبِهِمْ فَمَا هُمْ بِمُعْجِزِينَ {46}

45) Have people who planned foul got secured that Allah may not smash them into earth or He may not cause them to suffer tribulation from such direction which they never thought of;

(46) or that he may not grab them while they are still Commuting? By no means can they render us incapable!

أَوْ يَأْخُذَهُمْ عَلَى تَخَوُّفٍ فَإِنَّ رَبَّكُمْ لَرَؤُوفٌ رَحِيمٌ {47}

47) Or that he may not grab them as they become scared? However, in fact, Allah is the most lenient, the most merciful!

أَوْ لَمْ يَرَوْا إِلَى مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ يَتَفَيَّ ظِلَالُهُ عَنِ الْيَمِينِ وَالشَّمَائِلِ سُجَّدًا لِلَّهِ وَهُمْ ذَاخِرُونَ {48}

48) Have not they observed whichever object Allah has created does cast its shadow to the right and the left kneeling in prostration for Allah? And they remain humbly submissive.

وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةُ وَهُمْ لَا يَسْتَكْبِرُونَ {49}

49) Whatever exists in the heavens and whatever in the earth kneels in prostration for Allah among the organisms and the angels; they never become conceited.

يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ {50}{س}

50) They remain fearing their God above them and carry out whatever being ordered to them.

وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَهَيْنِ اثْنَيْنِ إِنَّمَا هُوَ إِلَهُ وَاحِدٌ فَإِيَّايَ فَارْهَبُونَ {51}

51) And Allah ordains not to assume two Gods as He alone is the sole supreme ruler. Hence you must exclusively venerate me only!

وَلَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَلَهُ الدِّينُ وَاصِبًا أَفَغَيْرَ اللَّهِ تَتَّقُونَ {52}

52) Whatever exists in the heavens and the earth belongs to Him, as well, belongs to Him the doctrine to persist, do you still hold others in reverence apart from Allah?

وَمَا بِكُمْ مِنْ نِعْمَةٍ فَمِنَ اللَّهِ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْأَرُونَ {53}

53) And whatever affluence you get, in essence it comes from Allah, again as the suffering afflicts you then you cry out to Him only.

ثُمَّ إِذَا كُشِفَ الضُّرُّ عَنْكُمْ إِذَا فَرِيقٌ مِنْكُمْ بِرَبِّهِمْ يُشْرِكُونَ {54}

54) Yet again while the suffering is driven out from you, a group amongst you ascribes associates to their God;

لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ {55}

55) Merely to show ingratitude for whatever we awarded to them! Enjoy for now! Ultimately soon you will realize!

وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ نَصِيبًا مِّمَّا رَزَقْنَاهُمْ تَاللَّهِ لَتُسْأَلُنَّ عَمَّا كُنْتُمْ تَفْتَرُونَ {56}

56) They allocate a portion from whatever we endowed to them in favor of those who are unaware of it. By Allah! You will indeed be questioned about what you had been devising.

وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَانَهُ وَلَهُمْ مَا يَشْتَهُونَ {57}

57) They allocate daughters for Allah, however highly acclaimed He happens to be; whereas allocate them what they are fond of!

وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ {58}

58) While one of them is blessed with a girl, sadness darkens his face and he becomes deeply anguished.

يَتَوَارَىٰ مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَ بِهِ أَيُمْسِكُهُ عَلَىٰ هُونٍ
أَمْ يَدُسُّهُ فِي التُّرَابِ أَلَا سَاءَ مَا يَحْكُمُونَ {59}

59) Hiding from the clan with ill-feeling of the news he was greeted with: 'should he uphold it bearing dishonor or conceal it in the soil?'—Know it well! Most unfair is, what they command!

لِّلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ السَّوْءِ وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ وَهُوَ الْعَزِيزُ الْحَكِيمُ {60}

60) For people who do not believe in the hereafter, worst is the resemblance; whereas for Allah, superb is the example! He happens to be the Almighty, the wisest!

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهِمْ مِنْ دَابَّةٍ وَلَكِنْ
يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ {61}

61) In case Allah had caught hold of people for their offenses none of the living beings would have been left over it; however, he lets them go till the nominated tenure; finally, as their term is attained, they can neither postpone it nor can expedite it even by an hour.

وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ وَتَصِفُ أَلْسِنَتُهُمُ الْكَذِبَ أَنَّ لَهُمُ الْحُسْنَىٰ لَا جَرَمَ أَنَّ لَهُمُ النَّارَ وَأَنَّهُمْ مُّقَرَّبُونَ {62}

62) While they allocate for Allah what they dislike; and they portray falsehood by their tongues that all shall be the best for them. Make no mistake! Blazing fire is inevitable for them where they will be dumped first, with utter disregard!

تَاللَّهِ لَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَرَيْنَ لَهُمْ الشَّيْطَانُ أَعْمَالَهُمْ فَهُوَ وَلِيُّهُمُ الْيَوْمَ وَلَهُمْ عَذَابٌ أَلِيمٌ {63}

63) By Allah! We had sent prophets towards communities previous to you as well; Satan then posed their deeds well-adorned for them, so he stands patron for them today; as for them is the most agonizing torment!

وَمَا أُنزِلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ {64}

64) We did reveal the scripture upon you so as to clearly evince upon them the fact regarding which they differ in; and also to be a guide and a divine grace for the community of believers.

وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَسْمَعُونَ {65}

65) Allah causes rains to fall from the sky, and revitalizes the land with it after it had gone lifeless; there lie a great significance in such a fact for the people who pay attention!

وَأِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً تُسْقِيكُمْ مِمَّا فِي بُطُونِهِ مِنْ بَيْنِ فَرْثٍ وَدَمٍ لَبَنًا خَالِصًا سَائِغًا لِلشَّارِبِينَ {66}

66) As well as, there is a lesson for you in the cattle. That we quench you with what lies in their innards amidst blood and excreta, the pure milk, palatable and swift to swallow for those who drink!

وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَعْقِلُونَ {67}

67) So also from the fruits of date palms and grapes vines that you obtain narcotics, as well as nice edibles too, out of it. There lies a matter of great significance in such a fact for people who understand!

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ {68}

68) And your God inspired the honeybee that she must set her dwellings in the hills and in the tree and in whatever is set high-raise.

ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ {69}

69) Then she must suck from all sorts of yields, thereby traverse through the routes subdued by her God.

Liquid of varied colors is secreted from her innards in which there is cure for human beings. There lies a matter of great significance in such a fact for people who ponder in!

وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّاكُمْ وَمِنْكُمْ مَنْ يُرَدُّ إِلَى أَرْدَلِ الْعُمُرِ لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ {70}

70) That Allah has created you; again, he shall take you unto demise. While He takes someone of you to such senile age that he ceases knowing anything after having known it; Allah indeed is the omniscient, the omnipotent!

وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَىٰ بَعْضٍ فِي الرِّزْقِ فَمَا الَّذِينَ فُضِّلُوا بِرَادِّي رِزْقِهِمْ عَلَىٰ مَا مَلَكَتْ أَيْمَانُهُمْ فَهُمْ فِيهِ سَوَاءٌ أَفَبِنِعْمَةِ اللَّهِ يَجْحَدُونَ {71}

71) Allah has highly graced some of you over the others in livelihood; would the persons thus graced high, transfer their provisions to those possessed under their hands such that they become equal in it? Do they then disclaim bounties of Allah?

وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً وَرَزَقَكُمْ مِنْ الطَّيِّبَاتِ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَتِ اللَّهِ هُمْ يَكْفُرُونَ {72}

72) Allah brought into being spouses for you from your own genera and further propagated from your spouses, sons and grandsons to you, as well as endowed you with the nice sustenance. Should they then believe in the wrong and be incredulous to the bounties of Allah?

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِّنَ السَّمَاوَاتِ وَالْأَرْضِ شَيْئًا وَلَا يَسْتَطِيعُونَ {73}

73) And to whomsoever they adore in lieu of Allah neither they own a bit of sustenance meant for them in the heavens and the earth nor are they capable of it!

فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ {74}

74) Hence you must not symbolize models for Allah, as Allah knows well while you do not know!

ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَمْلُوكًا لَا يَقْدِرُ عَلَى شَيْءٍ وَمَنْ رَزَقْنَاهُ مِنَّْا رِزْقًا حَسَنًا فَهُوَ يُنْفِقُ مِنْهُ سِرًّا وَجَهْرًا هَلْ يَسْتَوُونَ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ {75}

75) Allah cites example of a slave bearing no power over any matter verses someone to whom we endowed with excellent livelihood from our side so that he spends out of it openly as well as in confidence; can both of them be the same? The praise is for Allah! But majority of them do not know.

وَضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا أَبْكَمُ لَا يَقْدِرُ عَلَى شَيْءٍ وَهُوَ كَلٌّ عَلَى مَوْلَاهُ أَيْنَمَا يُوَجِّههُ لَا يَأْتِ بِخَيْرٍ هَلْ يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ بِالْعَدْلِ وَهُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ {76}

76) Allah quotes another example of two men. One of the two a mute not bearing power over any matter, mere a burden upon his warden; at whatever site he directs him, he never comes back with any good. Can he be the same as someone who rules with justice and happens to be on the righteous path?

وَاللَّهُ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا أُمِرَ السَّاعَةِ إِلَّا كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ {77}

77) While the secrets of the heavens and the earth belongs to Allah, the phenomenon of the destined hour may not be but as close as a blink of the view or it may even be nearer; in fact Allah is competent over all sorts of matter.

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ {78}

78) As Allah brought you out from wombs of your mothers you were not aware of anything, then he sets your hearing, vision and hearts; perhaps, you may show gratitude.

أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوْ السَّمَاءِ مَا يُمْسِكُهُنَّ إِلَّا اللَّهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ {79}

79) Have they not observed birds duly stabilized in the winds of sky? No one upholds them except Allah. There are many indications in such a fact for the people who believe!

وَاللَّهُ جَعَلَ لَكُم مِّن بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُم مِّن جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ وَمِنْ أَصْوَابِهَا وَأَوْبَارِهَا وَأَشْعَارُهَا أَثَاءًا وَمَتَاعًا إِلَى حِينٍ {80}

80) Allah rendered your homes place of rest for you; and got prepared houses for you from cattle leathers, which you experience simple to handle the day you embark and the day you encamp. So also, valued assets and other utilities for the time being are derived from their wools, their furs and their hairs.

وَاللَّهُ جَعَلَ لَكُم مِّمَّا خَلَقَ ظِلَالًا وَجَعَلَ لَكُم مِّنَ الْجِبَالِ أَكْنَانًا وَجَعَلَ لَكُم سَرَائِيلَ تَقِيكُمُ الْحَرَّ وَسَرَائِيلَ تَقِيكُمُ بَأْسَكُمْ كَذَلِكَ يُبَيِّنُ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَسْلِمُونَ {81}

81) Allah made some of his creations to cast shadow for you and He rendered shelters for you in some of the mountains. As well as He devised the wears that ward off extreme temperatures from you, so also, outfits that fend of your assaults from you. That is how He accomplishes his boons upon you so that you may assent in submission.

فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ الْمُبِينُ {82}

82) So, if they turn away, then the mere obligation upon you is to convey in clear terms.

يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا وَأَكْثَرُهُمُ الْكَافِرُونَ {83}

83) They recognize bounties of Allah yet they deny it, as most of them are incredulous.

وَيَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لَا يُؤْذَنُ لِلَّذِينَ كَفَرُوا وَلَا هُمْ يُسْتَعْتَبُونَ {84}

84) On that day we will raise up a witness from every community; thereafter, people who disbelieved will not be listened to nor will they be able to make amends.

وَإِذَا رَأَى الَّذِينَ ظَلَمُوا الْعَذَابَ فَلَا يُخَفَّفُ عَنْهُمْ وَلَا هُمْ يُنْظَرُونَ {85}

85) Since the time offending people would have caught sight of the tribulation; neither will it be reduced over them, nor any respite will be granted to them.

وَإِذَا رَأَى الَّذِينَ أَشْرَكُوا شُرَكَاءَهُمْ قَالُوا رَبَّنَا هَؤُلَاءِ شُرَكَائُنَا الَّذِينَ كُنَّا نَدْعُو مِنْ دُونِكَ فَأَلْقُوا إِلَيْهِمُ الْقَوْلَ إِنَّكُمْ لَكَاذِبُونَ {86}

86) As people who did bear co-allegiance will see their assumed deities, they will call: "O our God! These are our assumed deities whom we used to invoke instead of you." However they will lay back the claim to them: "You in fact are utter liars!"

وَأَلْقُوا إِلَى اللَّهِ يَوْمَئِذٍ السَّلَامَ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ {87}

87) On that day they will surrender in submission to Allah so whatever they had been devising will vanish from them.

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ {88}

88) People who disbelieved and held obstacles in the path of Allah; we will add up to them torment over the torment owing to the depravities they had been committing.

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَى هَؤُلَاءِ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَى لِلْمُسْلِمِينَ {89}

89) On that day we will raise up a witness upon them in every community from themselves. So also we will bring you witness upon these people, as we have revealed upon you the scripture, explicit in every aspect, a guide, and a mercy; as well a delightful message for those who assent to it.

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ {90}

90) Allah ordains you to uphold the justice and to bear nice manners as well as to grant to the relatives; whilst He warns you to refrain from obscenities and illicit conduct, so also from disobedience. He advises you so that you remember!

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ {91}

91) So also, you must fulfill the pledge to Allah when you do pledge to Him; and you should

never breach the oath after having affirmed it while you had held Allah as surety upon you.
Know it well! Allah knows well what you have been doing.

وَلَا تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَاثًا تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا
بَيْنَكُمْ أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَى مِنْ أُمَّةٍ إِنَّمَا يَبُلُوكُمْ اللَّهُ بِهِ وَلِيُبَيِّنَ لَكُمْ يَوْمَ الْقِيَامَةِ مَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ {92}

92) That you should not be like the lady who breaks her yarn loose after having spun it firm.
You hold your oaths as a means of intrusion between you so that one group surpasses the
other group. Know well! Allah puts you to test by it, however He will indeed clarify you on the
day of Quiyama the matters you used to differ in.

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُضِلُّ مَنْ
يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَلِنَسْأَلَنَّ عَمَّا كُنْتُمْ تَعْمَلُونَ {93}

93) Had Allah so willed he could have united you as one community, but He does let stray
whomsoever He wills and does guide well to whomsoever He wishes. Ultimately, you will
surely be questioned about what had been your deeds?

وَلَا تَتَّخِذُوا أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ فَتَزِلَّ قَدَمٌ بَعْدَ ثُبُوتِهَا
وَتَذُوقُوا السُّوءَ بِمَا صَدَدْتُمْ عَنْ سَبِيلِ اللَّهِ وَلَكُمْ عَذَابٌ عَظِيمٌ {94}

94) So, do not hold your oaths as a means of intrusion between you lest you get the foothold
trembled after it got firmly set and you experience the worst because of the obstacles you
caused in the path of Allah. Then, for you will be the terrific punishment.

وَلَا تَسْتُرُوا بِعَهْدِ اللَّهِ إِثْمًا قَلِيلًا إِنَّمَا عِنْدَ اللَّهِ هُوَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ {95}

95) So also you should not deal with covenant of Allah for a meager gain; be sure what is
there with Allah is far better for you if you really knew!

مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ وَلَنَجْزِيَنَ الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ {96}

96) Whatever is with you has to finish and whatever is with Allah will remain! Of course, we
will repay their deserved reward to the people who endured patiently as had been the
excellence of their deeds.

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ
أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ {97}

97) Whosoever did virtuous deeds while being a believer, either male or female; eventually
but for sure, we will make him live a blissful life, as well, we will recompense their deserved
reward as had been the excellence of their deeds.

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ {98}

98) As and when you recite Quraan you should seek refuge with Allah from Satan, the highly
banished!

إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ {99}

99) Indeed, it is not for him to hold any sort of authority over people who believe and keep
faith in their God!

إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ {100}

100) His influence merely persists on those who hold him as patron so also on those who share loyalty with him.

وَإِذَا بَدَّلْنَا آيَةً مَّكَانَ آيَةٍ وَاللَّهُ أَعْلَمُ بِمَا يُنَزِّلُ قَالُوا إِنَّمَا أَنْتَ مُفْتَرٍ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ {101}

101) As and when we replace a verse for a verse; Allah precisely knowing what He reveals down, they allege: "You are the one who devises!" instead, majority of them do not know.

قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ
الَّذِينَ آمَنُوا وَهُدًى وَبُشْرَى لِلْمُسْلِمِينَ {102}

102) You proclaim: "It has been conveyed down by the holy spirit from your God with absolute veracity in order to stabilize people who believe; so also to be a guide and a delightful message for those who assent to it.

وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِّسَانُ
الَّذِي يُوحَىٰ إِلَيْهِ أَعْجَمِيٍّ وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ {103}

103) We had known well that they assert: "No doubt, a person teaches him!" Language of the person they allege at is foreign whereas this is well-defined Arabic language!

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ لَا يَهْدِيهِمُ اللَّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ {104}

104) As for People who do not accede to believe considering the signs of Allah, Allah will never guide them; and for them will be the agonizing torment.

إِنَّمَا يَقْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ وَأُولَٰئِكَ هُمُ الْكَاذِبُونَ {105}

105) No doubt, people who do not accede to believe considering the signs of Allah fabricate falsehood; and these are the people who are blatant liars!

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أَكْرَهَ
وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ {106}

106) Whoever renounces Allah after his assent to the belief, barring someone who was so forced though his heart remained fully content with the faith; but the one who willingly made his mind for the non-belief, ensuing, upon him will fall the wrath from Allah and for them will be the highest torment!

ذَٰلِكَ بِأَنَّهُمْ اسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ {107}

107) This is so because they prefer worldly life over the hereafter and Allah never guides the disbelieving community.

أُولَٰئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَاسْمَعِهِمْ وَأَبْصَارِهِمْ وَأُولَٰئِكَ هُمُ الْغَافِلُونَ {108}

108) These are the people that Allah has marked upon their hearts, their ears, and their eyes, so these people remain uncaring.

لَا جَرَمَ أَنَّهُمْ فِي الْآخِرَةِ هُمُ الْخَاسِرُونَ {109}

109) No doubt! They are those who in the hereafter will be in total ruins!

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا فُتِنُوا ثُمَّ جَاهَدُوا وَصَبَرُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ {110}

110) Yet, He is your God, for the people who immigrated after they were persecuted to that and then strove hard and firmly endured; be sure, after all that your God is highly forgiving, the most merciful!

يَوْمَ تَأْتِي كُلُّ نَفْسٍ تُجَادِلُ عَنْ نَفْسِهَا وَتُوَفَّى كُلُّ
نَفْسٍ مَّا عَمِلَتْ وَهُمْ لَا يُظْلَمُونَ {111}

111) On that day every soul will come forth arguing about itself. Then every soul will be recompensed for his deeds, while no injustice will be done to them.

وَضَرَبَ اللَّهُ مَثَلًا
قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا
مِّن كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ
الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ {112}

112) Allah quotes example of a town where prevailed the peace and contentment. Its supplies used to reach her in abundance from every place. But it turned incredulous to the awarded boons of Allah. Hence Allah caused it to experience the wear of starvation and fear; because of what they had been contriving.

وَلَقَدْ جَاءَهُمْ رَسُولٌ مِّنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ الْعَذَابُ وَهُمْ ظَالِمُونَ {113}

113) While in fact the holy messenger came to them from them as such but they denied him! Ensuing, the nemesis befell upon them as they happened to be offenders.

فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا
وَاشْكُرُوا نِعْمَتَ اللَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ {114}

114) Thus, consume from whatever Allah has endowed to you, the permitted and clean! And show the gratitude to the boons of Allah, if you in fact worshiped Him alone.

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخَنزِيرِ وَمَا
أُهِلَّ لِغَيْرِ اللَّهِ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ
اللَّهَ غَفُورٌ رَّحِيمٌ {115}

115. It is the self-died one, the blood, the swine flesh and what is offered in the name of someone other than Allah; that are strictly proscribed upon you. But if someone gets gravely desperate neither inclined to, nor turning out of limit; then Allah is forgiving, most merciful.

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ
الْكُذْبَ هَذَا حَلَالٌ وَهَذَا حَرَامٌ لِّتَفْتَرُوا عَلَى اللَّهِ الْكُذْبَ
إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكُذْبَ لَا يُفْلِحُونَ {116}

116. Do not claim the fallacy which your tongues portray pertaining to some: 'this is permissible and this is proscribed!' so as to devise myths on Allah. Be sure! Those who devise myths on Allah are never to succeed.

مَتَاعٌ قَلِيلٌ وَلَهُمْ عَذَابٌ أَلِيمٌ {117}

117. Too less the assets! But for them will be the gruesome punishment!

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا مَا قَصَصْنَا عَلَيْكَ

مِنْ قَبْلُ وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ {118}

118. We had only proscribed upon those people who turned Jews, what we described to you before; while we never victimized them, they had been, however, unkind to their own selves!

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمَلُوا السُّوءَ بِجَهَالَةٍ ثُمَّ تَابُوا مِنْ
بَعْدِ ذَلِكَ وَأَصْلَحُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ {119}

119. Yet sure of your God, as for the people who do commit evils while being ignoramus, then repent after having been like that and get right; ensuing, your God after that too, is highly forgiving, most merciful!

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ {120} شَاكِرًا لِلنَّعْمَةِ اجْتَبَاهُ وَهَدَاهُ إِلَى صِرَاطٍ
مُسْتَقِيمٍ {121}

120. Abraham was the leading elite; innately honest, devoutly loyal to Allah and he had never been among the pagans;

121) earnestly grateful for His awarded bounties; that He had fondly opted for him and had led him to the righteous path.

وَأَتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ {122}

122. We had awarded him the excellence in this world; besides, he will also be amongst the decent beings in the hereafter.

ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ {123}

123. Again we revealed to you that you ought to follow the doctrine of the innately honest, Abraham; and he had never been among the pagans.

إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ
اخْتَلَفُوا فِيهِ وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا
كَانُوا فِيهِ يَخْتَلِفُونَ {124}

124. In fact, the 'Saturday' got binding upon the people who differed in it; and of course, your God will decide between them, on the day of resurrection, pertaining to the matter in which they differed.

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ
وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ
هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ {125}

125. Invite towards the path of your God with wise prudence and suitable advices, as well, discuss with them in such a manner that suits well; He is only your God who knows better as to who strayed from his path, so also, He knows well as to who were led rightly.

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ وَلَئِنْ صَبَرْتُمْ
لَهُوَ خَيْرٌ لِلصَّابِرِينَ {126}

126. In case you intended to avenge, then you may avenge similar to what you have been affronted with; while, virtually, if you endure patiently, that will of course be far better for those who forbear.

وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ

وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ {127}

127. So stand firm patiently! Though, you can not hold patience except by virtue of Allah; moreover, do not regret pertaining to them nor should you be strained because of what they have been conniving.

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ {128}

128. Of course, Allah is with people who show restraint and with those who are well-doers.

سورة الجمعة (62)

SURAH AL-JUMAH (62)

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ
بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يُسَبِّحُ لِلّٰهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكُ الْقُدُّوسُ الْعَزِيزُ الْحَكِيمُ {1}

1) Whatever is there in the heavens and whatever is there in the earth; it remains in adulation for Allah—the most sacred supreme ruler, the Almighty, the wisest!

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو
عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا
مِنْ قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ {2}
وَأَخْرَيْنَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ {3}

2. He is the one who assigned the prophet from their own in people unaccustomed to the script; he recites His expressions to them and boosts them up in integrity, as well, imparts to them knowledge of the scripture and discernment, while in fact, they had been obviously straying prior to it.

3. So also others of them who have not yet joined them! He is the one who is the Almighty, the wisest!

ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ
دُوَّ الْفَضْلِ الْعَظِيمِ {4}

4. That is owing to the grace of Allah; He confers it to whomsoever He wishes—For, Allah is the possessor of enormous graciousness!

مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ
يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا بِئْسَ مَثَلُ الْقَوْمِ
الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ {5}

5. The example of those who were assigned Torah but then failed to bear it is the same as that of an ass carrying just load of books; most dismal is the example of community whose people reject expressions of Allah as false! And Allah never guides the community of wicked lot.

قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِنْ زَعَمْتُمْ أَنَّكُمْ أَوْلِيَاءُ لِلّٰهِ مِنْ
دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ {6}

6. You proclaim: “O those people who became Jews! If you presumed yourselves the exclusive cherished ones to Allah besides rest of the human beings, then wish for death had you in fact been truthful!”

وَلَا يَتَمَنَّوْنَهُ
أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ {7}

7. However, they will never be willing for it because of all that which their hands have forwarded before; while Allah knows well about the atrocious people!

قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ ثُمَّ تُرَدُّونَ
إِلَى عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ {8}

8. You tell them: "The death which you strive hard to run off from, shall eventually meet you for certain! Thereafter you will be returned towards the one, the most knowledgeable in all that is evident as well as the unseen; thus, He will relate to you whatever you had been doing!"

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ
فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ
تَعْلَمُونَ {9}

9. O those people who believe, as and when you are called upon for the 'salah' of Friday you should promptly move towards the remembrance of Allah and leave the dealings; doing like this is far better for you if you realized.

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ
وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ {10}

10. After a while when you conclude the 'Salah', get scattered in the land; then seek of the bounties of Allah and go on remembering Allah to the most, so that you may succeed!

وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا قُلْ
مَا عِنْدَ اللَّهِ خَيْرٌ مِّنْ اللَّهْوِ وَمِنَ التِّجَارَةِ وَاللَّهُ خَيْرُ الرَّازِقِينَ {11}

11. When they get sight of a trade or a fun they creep towards it and abandon you standing. Tell them: "Whatever is with Allah, it is much better than the fun and the trade; moreover, Allah is best of the providers of sustenance!"

سورة النور (24)

SURA AL-NOOR (24)

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةٌ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ لَّعَلَّكُمْ تَذَكَّرُونَ {1}

- A Surah that we revealed down and we held it obligatory. We also revealed down advisory verses in it, so that you bear in mind. [01]

الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِئَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ
بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلَيْشَهْدَ
عَدَابُهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ {2}

- The adulteress and the adulterer; one hundred lashes should be flogged to every one of the two. Be aware! Sympathy for both should never dissuade you in pursuing the rule of Allah if

you really believed in Allah and in the day hereafter; furthermore, a group of believers should observe punishment rendered to the two. [02]

الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ
مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَحُرِّمَ ذَلِكَ عَلَى الْمُؤْمِنِينَ {3}

As for an adulterer; that he should not marry but an adulteress or a polytheist woman; so also for an adulteress; that she should not get married but to an adulterer or a polytheist man—like this has been proscribed upon the believers! [03]

وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ
فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَٰئِكَ هُمُ
الْفَاسِقُونَ {4}

As for persons who lay blame on women in noble bounds and then fail to produce four witnesses in support thereof; they should be flogged eighty lashes, while their evidence should never be accepted true. As these are the persons who are utterly immoral! [04]

إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ {5}

Save for the persons who repent after that and get reformed; in that case Allah is the most forgiving, extremely merciful! [05]

وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شُهَدَاءُ إِلَّا أَنْفُسُهُمْ
فَشَهَادَةُ أَحَدِهِمْ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ {6}
وَالْخَامِسَةَ أَنَّ لَعْنَتَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ {7}

However, persons who lay the blame on their wives but have no witnesses to support them barring themselves; then, one of them should testify four times affirming in the name of Allah that he was the one telling the truth. [06] And fifth time that damnation by Allah must prevail upon him had he been a liar! [07]

وَيَذَرُهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَاذِبِينَ
{8} وَالْخَامِسَةَ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ {9}

Her punishment shall be revoked if she testifies four times affirming in the name of Allah that he was the one telling a lie; [08] and the fifth time that wrath of Allah must befall upon her had he been truthful! [09]

وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ تَوَّابٌ حَكِيمٌ {10}

And, had it not been the favor of Allah and his benevolence upon you; and the fact that Allah is the wisest, approver of apologies? [10]

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ لَا تَحْسَبُوهُ شَرًّا لَّكُمْ بَلْ هُوَ
خَيْرٌ لَّكُمْ لِكُلِّ امْرِئٍ مِّنْهُمْ مَا اكْتَسَبَ مِنَ الْإِثْمِ وَالَّذِي تَوَلَّى
كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ {11}

The persons who brought forth the slander are a group amongst you only; you must not consider it harmful for you but it happens to be better for you. For every entity of them it shall be proportionate to their part in the misdeed; while, the person among them who undertook greater part of it will get the highest punishment! [11]

لَوْ لَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ

وَالْمُؤْمِنَاتُ بَأْنَفْسِهِمْ خَيْرٌ وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ {12}

As you listened to it; why then believing men and believing women did not think nice about themselves and said: "this is an obvious slander!"[12]

لَوْلَا جَآؤُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ فَإِذْ لَمْ يَأْتُوا بِالشَّهَدَاءِ فَأُولَئِكَ
عِنْدَ اللَّهِ هُمُ الْكَاذِبُونَ {13}

Why did then they not produce four witnesses upon it? Now, as they failed to produce the witnesses, these people as such are therefore held liars before Allah! [13]

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ
فِي الدُّنْيَا وَالْآخِرَةِ لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ {14}

And, had it not been the favor of Allah and his benevolence upon you in the world and the hereafter; definitely you must have been caught in great affliction for what you blew up in that matter!

إِذْ تَلْقَوْنَهُ بِالسِّنَنِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُم بِهِ عِلْمٌ
وَتَحْسِبُونَهُ هِينًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ {15}

When you prompted it through your tongues, telling by your mouths which you never factually knew in person; you considered it to be trivial! However, in the view of Allah it was extremely crucial!

وَلَوْلَا إِذْ سَمِعْتُمُوهُ
فُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ {16}

As you listened to it why did then you not say: "It could not be proper for us to chat about this; yours is the glorification, this is an extremely vilifying allegation!"[16]

يَعِظُكُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ {17}

Allah advises you not to ever do same as this again if you were in fact true believers! [17]

وَيُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ {18}

And Allah describes the verses for you as Allah is the wisest, the omniscient! [18]

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ
فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ {19}

Those who like obscene talk to spread among people who believed, for them surely will be terrible punishment in the world and the hereafter; while Allah has thorough insight and you do not perceive! [19]

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ رَوْؤُفٌ رَحِيمٌ {20}

And, had it not been the favor of Allah and his benevolence upon you; and the fact that Allah is the most compassionate, extremely merciful? [20]

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطَوَاتِ الشَّيْطَانِ وَمَنْ يَتَّبِعْ
خُطَوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ وَلَوْلَا فَضْلُ
اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِّنْ أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ يُرْكَئِي

مَنْ يَشَاءُ وَاللَّهُ سَمِيعٌ عَلِيمٌ {21}

O people who believed never step into footmarks of Satan. Be aware! When someone follows steps of Satan he then asks him for obscenity and wrongdoing. Had it not been the favour of Allah and his benevolence upon you no one among you would ever had been chaste but Allah renders flawless whomsoever He wants; He is the omniscient, the most perfect listener!
[21]

وَلَا يَأْتَلِ أُولُوا الْفَضْلِ مِنْكُمْ
وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَىٰ وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي
سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ
وَاللَّهُ غَفُورٌ رَحِيمٌ {22}

The privileged and the prosperous amongst you, however, should not resolve against granting in aid to the relatives and the poor and to emigrants in the cause of Allah; but they must pardon and be liberal. Do not you like Allah to forgive you? As well, Allah is the most forgiving, extremely merciful!

إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ
الْمُؤْمِنَاتِ لَعُنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ {23}

People who blame women in noble bounds, innocent and believing; will have damnation upon them in the world and the hereafter and for them will be a great punishment! [23]

يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ {24}

That day their tongues, their hands and their feet will testify against them about what they had been undertaking! [24]

يَوْمَئِذٍ يُوقِفُهُمُ اللَّهُ دِينَهُمُ الْحَقَّ وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ {25}

On that day Allah will redeem their deserving justice to them; then, they will realize that He is Allah who is absolutely the evident reality! [25]

الْخَبِيثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ لِلْخَبِيثَاتِ
وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ أُولَٰئِكَ مُبَرَّءُونَ
مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ {26}

Indecent women are for indecent men and indecent men are for indecent women. And the nice women are for nice men and nice men are for nice women; these are persons cleanly free from whatever being alleged. For them will be kind absolution and very affable sustenance! [26]

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا
وَتُسَلِّمُوا عَلَىٰ أَهْلِهَا ذَٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ (27)

O the believers never enter homes other than yours unless you take permission and say 'salaam' to its occupants; doing such of yours is better for you, perhaps you may be bearing in mind. [27]

فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّىٰ يُؤْذَنَ لَكُمْ وَإِنْ
قِيلَ لَكُمْ ارْجِعُوا فَارْجِعُوا هُوَ أَزْكَىٰ لَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ (28)

In case you do not find anyone there inside, you should not then enter it unless you are called for, however, if you were told to return you must then return. It is more refining norm for you;

nevertheless, whatever you commit Allah is all knowledgeable. [28]

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ
فِيهَا مَتَاعٌ لَكُمْ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ {29}

It is no flaw of yours in case you enter non-residential houses in which you have the utilities;
Allah, as such, knows whatever you reveal, as well as, whatever you hide! [29]

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ
ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ {30}

Advise the believing men that they must avert their eyes [of the wrong], as well as, safeguard
their sex parts (against the wrong); this norm is utmost refining for them. Allah, indeed, is
thoroughly aware about what they devise! [30]

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ
زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ
وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ
أَوْ أَبَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنَاتِ
أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوْ التَّابِعِينَ غَيْرِ أُولِي الْإِرْبَةِ مِنَ
الرِّجَالِ أَوْ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ
وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا
إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ {31}

Advise the believing women that they must avert their eyes [of the wrong], and safeguard
their sex parts (against the wrong); and they must not show their good looks, leave whatever
is apparent in it. And that they must sport their veiling wears around their bodies. And that
they must not show their good looks except to their husbands or to their fathers or to fathers
of their husbands or their sons or to sons of their husbands or their brothers or to sons of their
brothers or to sons of their sisters or to their (related) women; or to those rightly possessed by
them, or to the male subordinates who no more bear sex inclination; or to the children for
whom feminine matters of privacy are yet not clear. So also they must not thump their feet in
a way that their hidden adornments get noticed. And, O you the believers! Apologize before
Allah collectively so that you may succeed! [31]

وَأَنْكِحُوا الْأَيَامَى مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ إِنْ
يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ وَاللَّهُ وَاسِعٌ عَلِيمٌ {32}

You ought to wed those who are single amongst you, so also, those who are suitable
amongst men and women in your possession. Had they been poor, Allah will make them self-
sufficient by His esteemed favor; Allah is the vastest in resources, the omniscient! [32]

وَلَيْسَتُغْنِيهِمُ الدِّينَارُ لَا يَجِدُونَ نِكَاحًا حَتَّى يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ
وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ
عَلِمْتُمْ فِيهِمْ خَيْرًا وَأَوْتَوْهُمْ مِّنْ مَّالِ اللَّهِ الَّذِي آتَاكُمْ وَلَا
تُكْرِهُوا قَتْلَائِكُمْ عَلَى الْبِغَاءِ إِنْ أَرَدْتُمْ تَحَصُّنًا لِّنَفْسِكُمْ وَعَرَضَ الْحَيَاةِ
الدُّنْيَا وَمَنْ يُكْرِهْهُنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَّحِيمٌ {33}

As for the persons who find no prospect of marriage; they should observe abstinence until
Allah, by His grace, meets their requirement. And the persons under your rightful possession
who request for document of release; accordingly, you ought to issue them the document if
you realized the worth in them. You must also donate to them from the assets of Allah which
He has granted you.

Moreover, you must not compel the girls kept by you over illicit acts just to seek the vanities of worldly life against their will to preserve dignity; however, whoever got so compelled after they were forced; then, Allah is the most forgiving, extremely merciful! [33]

وَلَقَدْ أَنْزَلْنَا إِلَيْكُمْ آيَاتٍ مُبَيِّنَاتٍ وَمَثَلًا مِّنَ الَّذِينَ خَلَوْا
مِن قَبْلِكُمْ وَمَوْعِظَةً لِّلْمُتَّقِينَ {34}

That we did reveal down to you the well-explained verses and the precedent among people who passed away before you; so also the advices for those who bear reverence (to Allah)!

[34]

اللَّهُ نُورُ السَّمَاوَاتِ
وَالْأَرْضِ مِثْلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ
الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِن شَجَرَةٍ مُّبَارَكَةٍ زَيْتُونَةٍ
لَّا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارُ
نُورٍ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ
لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ {35}

Allah is the luminescence of heavens and the earth; the resemblance of His luminescence is to a luminous niche with a radiant glow therein, the radiant glow lit in a shining glass; the shining glass being like a glittering star; as if igniting from a beneficial tree, the olive, neither the eastern nor the western, its oil on the brink of illumination even if fire did not touch it.

The luminescence at par over the luminescence!

Allah guides for His radiance to whomsoever He wants; He expresses examples only for the sake of humankind; while, He happens to be the omniscient in all the matters! [35]

فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تُرْفَعَ
وَيُذَكَّرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ {36}
رِجَالٌ لَّا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَن ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ
الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ {37}

They remain in adulation for Him by dusk and dawn; there, in the houses that Allah has approved to be raised high and His name be invoked therein; [36] men to whom never distracts the commerce nor the trade from evocation of Allah and from organizing the prayers and from giving the cleansing payables; they keep worrying about the day when hearts and eyes will roll over with fright! [37]

لِيَجْزِيَهمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيَزِيدَهُم مِّن فَضْلِهِ وَاللَّهُ يَرْزُقُ
مَن يَشَاءُ بغيرِ حِسَابٍ {38}

So that Allah rewards them as per excellence of their deeds, in addition, increases for them by His favor; as Allah grants to whosoever He wants exclusive of the count. [38]

وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ
بِقِيعَةٍ يَحْسَبُهُ الظَّمْآنُ مَاءً حَتَّى إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا
وَوَجَدَ اللَّهَ عِنْدَهُ فَوَقَّاهُ حِسَابَهُ وَاللَّهُ سَرِيعُ الْحِسَابِ {39}

As for those who disbelieve, their endeavors are—like a mirage in an arid zone; the thirsty thinks it to be water until the while he approaches it he gets nothing but finds Allah nearby him who ultimately fulfills his account; as Allah is so swift to assess! [39]

أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُّجِّيٍّ يَغْشَاهُ مَوْجٌ مِّن فَوْقِهِ مَوْجٌ مِّن
فَوْقِهِ سَحَابٌ ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ
يَكْذِبْ رَأَاهَا وَمَن لَّمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِن نُورٍ {40}

Or—like the intense darkness in the deep ocean, which is besieged by a tide over which occur the other tide, a cloud being on top of it! All intense darkness, some of it above the other! When one takes his hand out, he can not see it soon. While, to whomsoever Allah deprives of the illumination, for him then, there remains no illumination! [40]

أَلَمْ تَرَ أَنَّ اللَّهَ يُسَبِّحُ لَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ وَالطَّيْرُ صَافَّاتٍ كُلُّ قَدْ
عَلِمَ صَلَاتَهُ وَتَسْبِيحَهُ وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ {41}

Have you not observed, He is Allah that whatever exists in the heavens and the earth remain in adulation to Him? So also, the birds on the wings, in fact every one has learnt his prayer and his adoration; while, Allah happens to know all that they perform! [41]

وَالِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ الْمَصِيرُ {42}

The kingdom of the heavens and the earth belongs to Allah; the ultimate destination as well, ensues to be toward Allah alone! [42]

أَلَمْ تَرَ أَنَّ اللَّهَ يُزْجِي
سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُ ثُمَّ يَجْعَلُهُ رُكَامًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ
خِلَالِهِ وَيُنَزَّلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ فَيُصِيبُ بِهِ مَنْ يَشَاءُ
وَيَصْرِفُهُ عَنِ مَنْ يَشَاءُ يَكَادُ سَنًا بَرَقَهُ يَذْهَبُ بِالْأَبْصَارِ {43}

Have you not observed, He is Allah who advances the cloud then He integrates it, and then piles it up? As a result, you see the rains dropping out of it. He sends it down from the mountains in the sky which may also contain the hailstones. Eventually, He afflicts with it to whomsoever He wants and does spare from it to whomsoever He wants—the glare of its lightning nigh takes the eyes along! [43]

يُقَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ إِنَّ فِي ذَلِكَ لَعِبْرَةً لَأُولِي الْأَبْصَارِ {44}

Allah does rotate the day and the night; imperatively, there is a precise lesson in this phenomenon for bearers of the vision! [44]

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَاءٍ فَمِنْهُمْ مَنْ يَمْشِي عَلَى بَطْنِهِ وَمِنْهُمْ مَنْ
يَمْشِي عَلَى رِجْلَيْنِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ
إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ {45}

Whereas, Allah has created every living organism from the water; among them is that that crawl over its belly and among them also is that who walk upon its two legs, while some of them walk upon four; Allah creates as He wishes! Indeed, Allah is omnipotent in every aspect!

[45]

لَقَدْ أَنْزَلْنَا آيَاتٍ مُبَيِّنَاتٍ
وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ {46}

We did indeed reveal down well-explained verses; however, He is Allah who leads towards the right path to whomsoever He wishes! [46]

وَيَقُولُونَ آمَنَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّى فَرِيقٌ مِنْهُمْ مَنْ بَعْدَ
ذَلِكَ وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ {47}

While they say: “we believed in Allah and in the envoy, so we obey!” After having [pledged] that a faction among them turns back—these persons have never been the believers! [47]

وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ

لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِّنْهُم مُّعْرِضُونَ {48}

When they are called upon towards Allah and His messenger in order that he decides the matters between them; a faction amongst them then turns disagreeing. [48]

وَإِنْ يَكُنْ لَهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ مُذْعِنِينَ {49}

However, in case, had it been their prerogative they would have come to you obliging. [49]

أَفِي قُلُوبِهِمْ مَّرَضٌ أَمْ ارْتَابُوا أَمْ يَخَافُونَ
أَنْ يَحِيفَ اللَّهُ عَلَيْهِمْ وَرَسُولُهُ بَلْ أُولَئِكَ هُمُ الظَّالِمُونَ {50}

Whether there is an illness in their hearts, or do they harbor distrust, or do they apprehend that Allah and His envoy will do unfairness to them? No, but these are the utterly unjust people!

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ
أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ {51}

Indeed, the response of the believers, when called upon towards Allah and His envoy, in order that he decides the matters between them; could be none but an affirmation that: "We listen and we obey!" These are people who are to attain success! [51]

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ وَيَقِفْهُ فَأُولَئِكَ هُمُ الْفَائِزُونَ {52}

Whoever abides by Allah and His envoy and remains submissive to Allah with awe and holds Him in true reverence; then, people such as these will be the real achievers! [52]

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ أَمَرْتَهُمْ لَيَخْرُجْنَ قُلْ
{53} لَأَنْفُسُكُمْ طَاعَةٌ مَّعْرُوفَةٌ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

While they intensely swear their oaths in the name of Allah that if you ordered them they would imperatively set out; tell them not to swear, obedience gets recognized! Indeed, Allah is thoroughly aware about what you are doing! [53]

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ
وَعَلَيْكُمْ مَا حُمِّلْتُمْ وَإِنْ تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ {54}

You say: "Abide by Allah and abide by the messenger! If you then diverge, be sure that the obligation upon him is only to the extent which he held and it is upon you to the extent which you held; but if you obey him, you get the right guidance; nevertheless, the only obligation upon the messenger is to convey in open terms!"

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ
الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ
وَلَيُزِيلَنَّ عَنْهُمْ بَعْدَ خَوْفِهِمْ أَغْلًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي
شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ {55}

Allah promised to the people who believe among you and do virtuous deeds that we will imperatively make them successors in the land, same as we inherited it to those before them; as well as, we will firmly establish their religion for them which He held very favorite for them; we will regain peace for them as well, after their having faced the terror; should they worship me alone and associate none with me in any aspect! While, whoever forsakes (the belief) after that; then, such as these will be the most immoral! [55]

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ {56}

Moreover, you ought to organize the prayers and give the cleansing payable; as well, abide by the messenger so that you may receive the mercy! [56]

لَا تَحْسِبَنَّ الَّذِينَ كَفَرُوا مُعْجِزِينَ فِي الْأَرْضِ
وَمَا لَهُمُ النَّارُ وَلَيْسَ الْمَصِيرُ {57}

You should never think that the disbelievers may render us incapable (to catch them) in the land; but, their abode shall be the fire, and it is the most agonizing terminus!

يَا أَيُّهَا الَّذِينَ آمَنُوا
لِيَسْتَأْذِنَكُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ
ثَلَاثَ مَرَّاتٍ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ
وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثُ عَوْرَاتٍ لَكُمْ لَيْسَ عَلَيْكُمْ
وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ طَوَافُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى
بَعْضٍ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ {58}

O you the believers! It is mandatory for those who are rightly possessed by you and for those of you who are yet to achieve the maturity to seek your permission on three occasions; before the early dawn prayers, then in the afternoon when you reduce your dresses and after the late evening prayers; These are three occasions of privacy for you; while after these there is no objection either upon you or them; you usually remain turning up to each other. This is how Allah describes His verses for you and He is the wisest, the omniscient! [58]

وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ
الَّذِينَ مِنْ قَبْلِهِمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ وَاللَّهُ
عَلِيمٌ حَكِيمٌ {59}

However, when children among you attain the maturity; afterward, they ought to seek the permission same as sought by the persons before them. That is how Allah describes His verses to you and He is the wisest, the omniscient!

وَالْقَوَاعِدُ مِنَ النِّسَاءِ اللَّاتِي لَا يَرْجُونَ
نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ
غَيْرَ مُتَّبَرِّجَاتٍ بِزِينَةٍ وَأَنْ يَسْتَعْفِفْنَ خَيْرٌ لَهُنَّ وَاللَّهُ سَمِيعٌ عَلِيمٌ {60}

In cases of the women who attained menopause and gave up hopes of marriage; there is no flaw upon them if they lessen their dresses without exhibiting themselves spruced up with prettiness. However, if they contained themselves; it is better for them! Allah is, of course, the most thorough listener, the omniscient!

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ
حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَلَا عَلَى أَنْفُسِكُمْ أَنْ تَأْكُلُوا
مِنْ بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ
أَعْمَامِكُمْ أَوْ بُيُوتِ عَمَّاتِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ مَا مَلَكَتْ مَقَاتِحُهُ
أَوْ صَدِيقِكُمْ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا إِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ
تَحِيَّةً مِّنْ عِنْدِ اللَّهِ مُبَارَكَةً طَيِّبَةً كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ {61}

There is no fault on a blind person, nor on a handicapped person, nor on a sick person, nor on yourselves if you eat from your own houses; or your fathers' houses or your mothers' houses, or your brothers' houses, or your sisters' houses; or from the houses of your paternal uncles, or the houses of your paternal aunts, or from the houses of your maternal uncles or the houses of your maternal aunts; or from places which you own the keys of, or from your

close friends, nor is there any flaw upon you if you eat together or separately. In time, when you enter a house you must greet salaam upon yourselves; the salutation from the view of Allah—a boon par excellence! That is how Allah describes to you His verses; in order that you understand! [61]

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ عَلَى أَمْرٍ جَامِعٍ لَمْ يَذْهَبُوا حَتَّى يَسْتَأْذِنُوهُ إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ أُولَٰئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ فَإِذَا اسْتَأْذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأَذَنْ لِمَنْ شِئْتَ مِنْهُمْ وَاسْتَغْفِرْ لَهُمُ اللَّهُ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ {62}

Indeed, those are the real believers who believe in Allah and His messenger and while they had assembled with him concerning a collective strategy, they never depart unless they take his permission.

In fact, those who seek your permission are the persons who really believed in Allah and His messenger; therefore, when they seek your permission due to some of their matters, you may then permit to whomever of them you want; so also, beseech forgiveness of Allah for them. Of course, Allah is the most forgiving, extremely merciful! [62]

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَسْتَلْلُونَ مِنْكُمْ لَوْ أَذًا فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ {63}

You should not regard calling to the messenger as calling someone of you to the other between you. Allah had known those who quietly sneak out from you; hence, those who go up against his command should be afraid lest they suffer from a trial or an agonizing punishment grabs hold of them! [63]

أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ وَيَوْمَ يُرْجَعُونَ إِلَيْهِ فَيُنَبِّئُهُمْ بِمَا عَمِلُوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ {64}

Know well! Whatever exists in the heavens and the earth exclusively belongs to Allah! He had known what you are up to and the day they will return to Him; ultimately, He will explicate to them whatever they had been doing, and Allah is the omniscient pertaining to all the matters!

[64]

سورة التكاثر (102)

SURA AL-TAKASUR (102)

اغْوَدُ بِاَ لَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ



أَلْهَاكُمُ التَّكَاثُرُ [1] حَتَّى زُرْتُمُ الْمَقَابِرَ [2]

[1, 2] The eagerness for abundance did curtail you off, until you met up the graves!

كَلَّا سَوْفَ تَعْلَمُونَ [3] ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ [4]

[3, 4] Never, but, you will realize. Never again, but, you will realize!

كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ [5] لَتَرَوُنَّ الْجَحِيمَ [6]

[5, 6] Not, however, had you perceived by insight of certainty; inevitably, you would see the hell!

ثُمَّ لَتَرَوْهَا عَيْنَ الْيَقِينِ [7] ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ [8]

[7, 8] Yet again, you would observe it with vision of certainty; then, necessarily, you would be questioned, on that day, as regards the bounties!

سورة مريم (19)

SURA MARYAM [19]

اغُوذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيمِ



كهيعص {1}

[1]Kaaf, haa, yaa, aeen, saad.

ذَكَرُ رَحْمَةِ رَبِّكَ عَبْدَهُ زَكَرِيَّا (2)

إِذْ نَادَى رَبَّهُ نِدَاءً خَفِيًّا (3)

[2&3]A citation of mercy of your God in the case of His devotee Zachariah; when he beseeched his God, imploring quietly.

قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ
مِنِّي وَاسْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبَّ شَقِيًّا {4}

[4] He urged, "O my God, I became feeble by my structure and my head has turned gray; moreover, I never got the disappointment having prayed to you so far!"

وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ
امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا {5}

[5] "I earnestly worry next of my kin subsequent to me, in context that my wife is infertile; therefore, bless me with an heir to follow from your perspective!"

يَرِثُنِي وَيَرِثْ مِنْ آلِ يَعْقُوبَ وَاجْعَلْهُ رَبَّ رَضِيًّا {6}

[6] "He may carry on my legacy, as well, the legacy of descendants of Yaqub; also, cherish him, my God, to the highly gratifying status!"

{7} يَا زَكَرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَى لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا

[7] "O Zachariah, We offer you delightful news of a son; his name would be 'Yahyah', which we did never entitle to someone else before!"

قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَكَانَتِ امْرَأَتِي
عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا {8}

[8] He asked, "O my God, how could I get a son while my wife is infertile and I reached far off in senility?"

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّئْ وَقَدْ خَلَقْتُكَ مِنْ قَبْلُ وَلَمْ تَكُ شَيْئًا {9}

[9] He replied, "That would be so! Your God says: It is very trivial for me, in fact, previously I created you even as you were a nonentity!"

قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا {10}

[10] He said, "My God, assign me an indication." "Your indication would be" he was told, "that, you will not talk to people through three normal consecutive nights."

فَخَرَجَ عَلَى قَوْمِهِ
مِنَ الْمِحْرَابِ فَأَوْحَى إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً وَعَشِيًّا {11}

[11] He, subsequently, emerged from the alcove onto his community; he, then, inspired towards them that they must worship by dusk and dawn!

{12} يَا يَحْيَى خُذِ الْكِتَابَ بِقُوَّةٍ وَآتَيْنَاهُ الْحُكْمَ صَبِيًّا

[12] "O Yahyah, hold the scripture with firm determination!"
We then granted him the acumen during his early life.

وَحَنَانًا مِّنْ لَّدُنَّا وَزَكَاةً وَكَانَ تَقِيًّا {13}

[13] We tendered him kindness, exclusive from us, and the piety; besides, he too happened to be a reverent devout!

{14} وَبَرًّا بِوَالِدَيْهِ وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا

[14] Also, fulfilling obligations towards his parents well; even so, he was not the one who enforces his might in abuse!

وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا {15}

[15] 'Salaam' upon him, the day he was born, and the day he dies, as well, the day he will be revived to life!

[16] وَادْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ اتَّخَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا

[16] And, make mention of Maryam in the scripture; when she retreated herself from her family to the eastern location.

فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا {17}

[17] Subsequently, as she acquired a barrier between them, we sent towards her our 'Ruh'; simulated as a perfect human being for her!

قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا {18}

[18] She exclaimed, "I seek refuge with the most beneficent from you, had you been reverent!"

قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكَ غُلَامًا زَكِيًّا {19}

[19] He said, "In reality, I am an emissary of your God; assigned in order to present for you an absolutely pristine son!"

قَالَتْ أُنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمَسِّنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا {20}

[20] She asked, "How would there be a son for me? Although, neither a person ever came in contact of me, nor was I ever to breach the legitimacy?"

[21] قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ وَلْنَجْعَلَهُ آيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا وَكَانَ أَمْرًا مَّقْضِيًّا

[21] He replied, "That would be so! Your God says: 'It is very trivial for me; also, it is to set him as a sign for mankind and to bestow the benevolence from our side!' Nevertheless, it happened to be a previously resolved stratagem!"

[22] فَحَمَلَتْهُ فَانْتَبَذَتْ بِهِ مَكَانًا قَصِيًّا

[22] In due course, she was bearing him [as pregnancy]; later on, she shifted away with it to an isolated location.

فَأَجَاءَهَا الْمَخَاضُ إِلَى جُذْعِ النَّخْلَةِ
[23] قَالَتْ يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَنْسِيًّا

[23] Later on, parturition aches led her to the trunk of a date-palm—she said, "Alas, my fate! I should have died before this, and became extinct beyond recall."

[24] فَنَادَاهَا مِن تَحْتِهَا أَلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا

[24] Consequently, he called her from her downside, "Do not grieve, your God has sprung out a stream lower to you!"

وَهَزِي إِلَيْكَ بِجُذْعِ النَّخْلَةِ تُسَاقِطُ عَلَيْكَ رُطْبًا جَنِيًّا {25}

[25] Thus, shake the trunk of date-palm towards you and a yield of fresh ripe-dates will drop upon you.

فَكُلِّي وَاشْرَبِي وَقَرِّي عَيْنًا فَإِمَّا تَرِينِ مِنَ الْبَشَرِ أَحَدًا فَقُولِي
[26] إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أَكَلِمَ الْيَوْمَ إِنْسِيًّا

[26]"So, eat and drink, and soothe your eyes! Subsequently, when you see any person, tell him: I have avowed a fast to the most beneficent; therefore, I will not speak today to any human being!"

[27] فَأَنْتَ بِهِ قَوْمَهَا تَحْمِلُهُ قَالُوا يَا مَرْيَمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا

[27] She arrived at her community carrying him along; they said, "O Maryam, really you came with very extreme an issue!"

[28] يَا أُخْتَ هَارُونَ مَا كَانَ أَبُوكَ امْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكَ بَغِيًّا

[28] "O the sister of Harun, your father had never been an immoral character; nor was your mother disloyal!"

فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا {29}

[29] In response, she hinted at him, they said: "how can he, the neonate in the embrace, speak to us?"

قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا {30}

[30] He spoke: "Definitely, I am a created being of Allah; He has conferred upon me the scripture and designated me as prophet!"

وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا {31}

[31] "And, He has rendered me auspicious where so ever I ensue; as well as, He has directed me to remain offering prayers and charity till I live!"

وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا {32}

[32]"Moreover, [He made me] to fulfill obligations towards my mother well; besides, He did not make me one who direly enforces his might!"

وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا {33}

[33] "And, 'Salaam' upon me the day I was born, the day I shall die, and the day I will be revived to life!"

ذَلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ {34}

[34] That as such is Jesus, the son of Maryam; an absolutely valid account, in relation to which they bear the reservations!

مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ سُبْحَانَهُ
إِذَا قُضِيَ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ {35}

[35] It is never for Allah to beget a son, He merits highest regards! When He decides an act, His word for it then merely is, "Be done!" ultimately, it gets done!

وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ {36}

[36] Allah alone is my God, and God of yours too, thus, worship Him, this is the righteous path!

فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ مَّشْهَدِ يَوْمٍ عَظِيمٍ {37}

[37] Later on, factions among them differed with each other; at last, sheer perdition shall be there for disbelievers by exhibit of the great day.

أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا لَكِنِ الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ مُبِينٍ (38)

[38] They will very well listen and look at on the day they will be brought to us; but today the atrocious ones are markedly under utter delusion!

[39] وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ

[39] You portend them of that pitiful day when the decree will be commanded; despite the fact, they remain uncaring for, and unwilling to believe!

إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ {40}

[40] Inevitably, we ought to take over the earth and whatever exists on it in heritage; they also will have to return to us!

وَأَذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا {41}

[41] Make a mention of Abraham as well in the scripture; certainly, he was a prophet, an epitome of truthfulness!

إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا {42}

[41] Make a mention of Abraham as well in the scripture; certainly, he was a prophet, an epitome of truthfulness!

يَا أَبَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا {43}

[43] "O my dear abaa, I affirm that I have been imparted with an insight that had never reached to you; therefore, follow me, I will lead you to the absolutely proper way!"

يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا {44}

[44] "O my dear abaa, you ought not to adore Satan; in reality, Satan has been defiant to the most beneficent."

يَا أَبَتِ إِنِّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِّنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا {45}

[45] "O my dear abaa, I am worried that an affliction by the most beneficent may inflict upon you; as a result, you may turn into an adherent of Satan!"

قَالَ أَرَأَيْتَ أَنْتَ عَنْ آلِهَتِي
يَا إِبْرَاهِيمُ لئن لَمْ تَنْتَهِ لَأَرْجُمَنَّكَ وَاهْجُرْنِي مَلِيًّا {46}

[46] He retorted back, "Are you denouncing my deities, o Abraham? If you do not desist doing it, imperatively I would stone you; else, leave me altogether!"

قَالَ سَلَامٌ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا {47}

[47] He said "Salaam be upon you, soon I will beg to my God forgiveness for you; indeed, He has ever ever been so cordial to me!"

وَأَعْتَزِّلُكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُو رَبِّي عَسَى
أَلَّا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا {48}

[48] "I hereby renounce you and whatever you adore instead of Allah. I will ardently plead to my God; most likely, I will not be disappointed having so pleaded to my God!"

فَلَمَّا اعْتَزَلَهُمْ وَمَا يَعْبُدُونَ
مِنْ دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَكُلًّا جَعَلْنَا نَبِيًّا {49}

[49] Following, when he had renounced them and whatever they used to adore instead of Allah, we, then, blessed him with Isaac and Jacob; and we designated them all prophets!

وَوَهَبْنَا لَهُمْ مِّن رَّحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا {50}

[50] So also, we accorded them of our esteemed benevolence; we, as well, entitled them with truly worth words of high repute!

وَاذْكُرْ فِي الْكِتَابِ مُوسَى إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَبِيًّا {51}

[51] Make a mention of Moses also in the scripture; definitely, he had been a solemn devout, an assigned envoy and a prophet!

وَنَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا {52}

[52] We then called him from elevation of Tur on the right, and drew him nearer to converse quietly!

وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا {53}

[53] We gave him as well, by our benevolence, his brother Aaron as prophet!

وَاذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا {54}

[54] Also, Make a mention of Ishmael in the scripture; definitely, he had been true to his commitment, an assigned envoy and a prophet!

وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا {55}

[55] He had been advising his family for the prayers and the piety; absolutely, he was highly pleasing in the perspective of his God!

وَاذْكُرْ فِي الْكِتَابِ إِدْرِيسَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا {56} وَرَفَعْنَاهُ مَكَانًا عَلِيًّا {57}

[56] & [57]. Mention Idrees as well, in the scripture. Certainly, he was a prophet, an epitome of truthfulness; we later lifted him up to a higher place!

أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ ذُرِّيَةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِنْ ذُرِّيَةِ إِبْرَاهِيمَ وَإِسْرَائِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا إِذَا تُتْلَى عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَبُكِيًّا {58} {س}

[58] These are people to whom Allah bestowed with the reward; among the prophets from the progeny of Adam, also from those taken by us with Noah; so also from the offspring of Abraham and Israel, as well as, from those whom we guided and approved to; when expressions of the most beneficent are recited unto them, they fall in prostration and sob!

{59} فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَاتِ فَسُوفَ يَلْقَوْنَ غِيًّا

[59] Then succeeded after them successors who unobserved the prayers and pursued merely the drives; consequently, they will soon be dropped in the ruined!

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا {60}

[60] But those who repent, and believe, as well as, do virtuous deeds; as a result, such people will enter the paradise, while not been persecuted in any case!

جَنَّاتٍ عَذْنٌ الَّتِي وَعَدَ الرَّحْمَنُ عِبَادَهُ بِالْغَيْبِ إِنَّهُ كَانَ وَعْدُهُ مَأْتِيًّا {61}

[61] Eternal gardens, which were promised by the most beneficent to his worshippers in unseen; for sure, they will attain what He promised!

لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا {62}

[62] They will not hear therein any idle talk but only salaam! Provided to them therein will be their sustenance by dusk and dawn.

تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا {63}

[63] This is the paradise that we set reverently pious of our beings would be heirs of!

وَمَا نَنْزِلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ
أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذَلِكَ وَمَا كَانَ رَبُّكَ نَسِيًّا {64}

[64] "Whereas, we never come down except by ordain of your God; belongs to Him whatever lies forward to us and whatever exist behind us, so also, whatsoever exist amidst these; even so, your God never happens to forget!"

رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ
هَلْ تَعْلَمُ لَهُ سَمِيًّا {65}

[65] God of the heavens and the earth and of whatever does exist amidst them; therefore, worship Him and be dedicated in His worship! Whether you have known a name equivalent to Him?

وَيَقُولُ الْإِنْسَانُ أَإِذَا مَا مِتُّ لَسَوْفَ أُخْرَجُ حَيًّا {66}

A person asks: "Once I am dead, will I really be even then taken out alive?"[66]

أَوَلَا يَذْكُرُ الْإِنْسَانُ أَنَا خَلَقْنَاهُ مِنْ قَبْلُ وَلَمْ يَكُ شَيْئًا {67}

[67] Does not human being recall that, we of our own created him before, whilst he was no entity!

فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا {68}

[68] So, by your God we will firmly huddle them and the devils together; then, we will awesomely present them bowed down, encircled around the hell!

ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَنِ عِتِيًّا {69}
ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ هُمْ أَوْلَىٰ بِهَا صِلِيًّا {70}

Next, we will separate those of them who were more extreme in resistance against The Most Beneficent from every group; then we know well the persons who ought to be thrown first into the blaze! [69]& [70]

وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَقْضِيًّا {71}

[71] None among you shall be spared but will get in to it, a self res judicata imperative of your Allah!

ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا {72}

Then, we will rescue the reverent people and give up the offenders therein dropped down!

[72]

وَإِذَا نُثَلَّىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا
لِلَّذِينَ آمَنُوا أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَقَامًا وَأَحْسَنُ نَدِيًّا {73}

[73] When our advisory verses are recited unto them; those who disbelieved ask to those who believed: "which of the two rival cults is better in status, and grand in social guild?"

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَحْسَنُ أَثْنًا وَرَنِيًّا {74}

[74] How many of those belonging to centuries prior to them we did annihilate; though, they were better in assets and pretense!

قُلْ مَنْ كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدًّا حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ
إِمَّا الْعَذَابَ وَإِمَّا السَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ مَّكَانًا وَأَضْعَفُ جُندًا {75}

[75] You proclaim: "Whoever has gone astray; in due course, The Most Beneficent will extend the term for him, until the while he meets either with what was portended or the punishment, or with the destined hour; in the end, they will promptly realize who had the low status and weaker troops!

وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى
وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَرَدًا {76}

[76] Whereas, Allah enhances guidance of those who adopted right direction. As well, the noble virtues are to persist; they are better in getting reward and better reserve to revert at, in the perspective of your God!

{77} أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِيَنَّ مَالًا وَوَلَدًا

[77] Have you seen the person who declines to accept our signs and says, "I will be awarded wealth and sons!"?

أَطَّلَعَ الْغَيْبَ أَمْ آتَاكَ عِنْدَ الرَّحْمَنِ عَهْدًا {78}

[78] Has he been informed of the unseen, or has he got a pledge from the side of The Most Beneficent?

كَلَّا سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا {79} وَنَرْتُهُ مَا يَقُولُ وَيَأْتِينَا فَرْدًا {80}

[79] & [80]

No, but we promptly note down what he alleged, and hence, we will prolong the spell of torment for him! Whereas, we will inherit him for whatever he claimed, he will ultimately reach us alone!

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لِيَكُونُوا لَهُمْ عِزًّا {81}

[81] They deify the other in lieu of Allah as supreme ruler; assuming that those may attribute prestige to them!

كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا {82}

[82] No, but, they will candidly disown their worship to them, thus, will turn hostile towards them!

أَلَمْ تَرَ أَنَّا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تَؤْزُهُمْ أَزًّا {83}

[83] Have you not realized that we intently send lot of Satan towards the disbelievers; they fizzle them by incitement!

فَلَا تَعْجَلْ عَلَيْهِمْ إِنَّمَا نَعُدُّ لَهُمْ عَذَابًا {84}

[84] Therefore, you may not hasten concerning them; we are counting the number destined

for them precisely!

يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَقَدْ {85} وَنَسُوقُ الْمُجْرِمِينَ إِلَى جَهَنَّمَ وَرَدًّا {86}
لَا يَمْلِكُونَ الشَّفَاعَةَ إِلَّا مَنْ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا {87}

[85], [86] & [87]

On the day we will gather reverent people before The Most Beneficent as a delegation; whilst the criminals will be herded all along, shoved in slope down to the Hell; no one will then be able to intercede, but he, who got the word from the side of The Most Beneficent!

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا {88} لَقَدْ جِئْتُمْ شَيْئًا إِذَا {89}

[88,89] Also, they assert Allah to have begotten a son; an outrageously heinous sort indeed that you brought in!

تَكَاذُ السَّمَاوَاتُ يَنْفَطِرُنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا {90}
{91} أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا

[90], [91]. The heavens nigh turn into ruins, the earth nigh cleave and the mountains collapse to surface, merely because of it; if they alleged The Most Beneficent to have a son!

وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا {92}

[92] As well, it is never sought of for The Most Beneficent that He begets a son!

إِنْ كُلُّ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَنِ عَبْدًا {93}

[93]. Barred none amongst all that exist in the heavens and the earth; every entity happens to be the bonded subject of The Most Beneficent!

لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا {94}

[94] In fact, He has already reckoned them thoroughly; and has enumerated them in count!

وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ فَرْدًا {95}

[95] Afterward, all of them will reach on the day of resurrection singly!

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا {96}

[96] In fact, those who acceded to believe and did virtuous deeds; The Most Beneficent will afford for them great affection!

فَأَنَّمَا يُسْرِنَا إِلَيْكَ لِنُبَشِّرَ بِهِ الْمُتَّقِينَ وَنُنَذِرَ بِهِ قَوْمًا لُدًّا {97}

[97] Thus, we did ease by simply putting it in your language; in order that you may reassure with it reverently pious people; as well, you may portend with it the bitterly animus community!

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ هَلْ تُحِسُّ مِنْهُمْ مِّنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًا {98}

[98] How many of those belonging to centuries prior to them we did annihilate; whether you discern a single of them or hear a faintest hiss from them?

سورة الكهف (18)

SURA AL-KAHAF [18]

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ
بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

الْحَمْدُ لِلّٰهِ الَّذِي اَنْزَلَ عَلٰى عَبْدِهِ الْكِتٰبَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا {1}

1) Admirations are for Allah who revealed down the scripture toward his devotee devising no tortuousness therein.

فَيَّمَا لِّلَّذِيْنَ بَاسًا شَدِيْدًا مِّنْ لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِيْنَ الَّذِيْنَ
يَعْمَلُوْنَ الصّٰلِحٰتِ اَنْ لَهُمْ اَجْرًا حَسَنًا {2}

2) Putting forthright to portend of severe infliction from his side while to reassure the believers, people who endeavor virtuous deeds, imperative of them to have splendid reward!

مَّاكِثِيْنَ فِيْهِ اَبَدًا {3}

3) They will be dwelling therein for ever.

وَيُنْذِرَ الَّذِيْنَ قَالُوْا اتَّخَذَ اللّٰهُ وَلَدًا {4}

4) So also to admonish those asserting Allah has adopted a son.

مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَّكَآلٰٓءُهَا كَثُرَتْ كَلِمَةٌ تَخْرُجُ مِنْ
اَفْوَاهِهِمْ اِنْ يَقُوْلُوْنَ اِلَّا كَذِبًا {5}

5) They neither have any comprehension thereof nor did their ancestors have; too high a claim coming out of their mouths! They assert nothing but a lie.

فَلَعَلَّكَ بَاخِعٌ نَّفْسَكَ عَلٰى اٰثَارِهِمْ اِنْ لَّمْ يُؤْمِنُوْا بِهٰذَا الْحَدِيْثِ اَسْفًا {6}

6) You may perhaps devastate yourself agonizing in pursuit of them, shall they not accede to believe in this proclamation.

{7} اِنَّا جَعَلْنَا مَا عَلٰى الْاَرْضِ زَيْنَةً لِّهَا لِنَبْلُوَهُمْ اَيُّهُمْ اَحْسَنُ عَمَلًا

7) Whatsoever we did set upon the earth is to glamorize it, so that we test who excels among them by virtue of deeds.

وَ اِنَّا لَجَاعِلُوْنَ مَا عَلَيْهَا صَعِيْدًا جُرُزًا {8}

8) However, we will transform whatever exists upon it into deserted flat surface!

اَمْ حَسِبْتَ اَنْ اَصْحٰبَ الْكَهْفِ وَالرَّقِيْمِ كَانُوْا مِنْ اٰيٰتِنَا عَجَبًا {9}

9) Do you consider associates of the cave and the inscription had been the amazing one among our manifestations?

اِذْ اٰوٰى الْفِتْيَةُ اِلَى الْكَهْفِ فَقَالُوْا رَبَّنَا اٰتِنَا مِنْ لَّدُنْكَ رَحْمَةً
وَهَيِّئْ لَنَا مِنْ اَمْرِنَا رَشَدًا {10}

10) Those youthful men while taking refuge towards a cave prayed, "O the absolute guardian of ours! Bestow upon us your exclusive benevolence and let for us our mission be accomplished well-directed."

فَضَرَبْنَا عَلَى آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا {11}

11) Ensuing we patted upon their ears for a number of years.

ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ أَحْصَى لِمَا لَبِثُوا أَمَدًا {12}

12) Thereafter we revived them to let us recognize which of the two factions better reckons the duration for which they lingered on.

نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ إِنَّهُمْ فِتْنَةٌ آمَنُوا بِرَبِّهِمْ وَرِئَانُهُمْ هُدًى {13}

13) We are to describe you the events pertaining to them with absolute veracity. They were youthful men firmly believing in their supreme sustainer hence we further enhanced their guidance.

وَرَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ

لَنْ نَدْعُو مِنْ دُونِهِ إِلَهًا لَقَدْ قُلْنَا إِذًا شَطَطًا {14}

14) As well, we bonded their hearts as they eventually rose up to affirm, "Our God is the sole sustainer of heavens and the earth, we will never call any one besides him the supreme ruler, if we did we would be asserting a sheer irrationality."

هُؤُلَاءِ قَوْمُنَا اتَّخَذُوا مِنْ دُونِهِ آلِهَةً لَوْلَا يَأْتُونَ عَلَيْهِمْ

بِسُلْطَانٍ بَيِّنٍ فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا {15}

15) These people of our community deify others as supreme ruler apart from him. Why then they not present a tangible authentication upon it? So who shall be the most dishonest than the one who fabricates blatant lie on Allah?

وَإِذْ اعْتَزَلْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهَ فَأْوُوا إِلَى الْكَهْفِ يَنْشُرْ لَكُمْ

{16} رَبُّكُمْ مِنْ رَحْمَتِهِ وَيُهَيِّئْ لَكُمْ مِنْ أَمْرِكُمْ مَرْفَاقًا

16) So now, having abandoned them along with whatever they worship in lieu of Allah; you must take refuge at the cave. Your God will cover you with his esteemed benevolence and He will let you accomplish your mission compassionately caring for you."

وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَزَاوَرُ عَنْ كَهْفِهِمْ ذَاتَ

الْيَمِينِ وَإِذَا غَرَبَتْ تَقَرَّبُ إِلَيْهِمْ ذَاتَ الشَّمَالِ وَهُمْ فِي فَجْوَةٍ

مِنْهُ ذَلِكَ مِنْ آيَاتِ اللَّهِ مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ

يُضِلِلْ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِدًا {17}

17) You would have seen the sun eluding to right of their cave as it rises and steering to their left as it sets, whilst they happened to be in a broad space inside it. This as such was one of the signs of Allah. Whosoever Allah guides he is ultimately rightly guided and whomsoever he lets stray, till the end, you can never find any guardian for him directing properly.

وَنَحْسِبُهُمْ أَيْقَاطًا وَهُمْ رُقُودٌ وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشَّمَالِ وَكَلْبُهُمْ

بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمُلِئْتَ مِنْهُمْ رُعبًا {18}

18) Nevertheless you would have considered them conscious though they had been dormant, however we rolled them to the right and the left sides while their dog sprawling its forelegs over the entrance. Had you ascended to them you must had turned back to flee from them so much you would have been overwhelmed by their horror!

وَكَذَلِكَ بَعَثْنَاهُمْ

لَيَسْأَلُوا بَيْنَهُمْ قَالَ قَائِلٌ مِنْهُمْ كَمْ لَبِثْتُمْ قَالُوا لَبِثْنَا

يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ فَابْعَثُوا

أَحَدَكُمْ بِوَرَقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَا أَزْكَى

طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ مِنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ

بَكُمْ أَحَدًا {19}

19) That was how we revived them so that they may query each other. One of them who were questioning asked, "How long we stayed?" One replied, "We must have stayed for a day or part of a day." He Said, "Your God better knows about your stay, now assign someone of you with this currency of yours to the town, he should then look which food is good enough so that he brings some of it for you to eat. However, he must take care that no one discerns about you."

إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ
أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ وَلَنْ تُفْلِحُوا إِذَا أَبَدًا {20}

20) "If they prevailed upon you, definitely they will stone you to death or convert you to their creed, in that case you will never succeed till eternity."

وَكَذَلِكَ أَتَرْنَا عَلَيْهِمْ لِيَعْلَمُوا أَنَّ وَعْدَ اللَّهِ حَقٌّ وَأَنَّ
السَّاعَةَ لَا رَيْبَ فِيهَا إِذْ يَتَنَازَعُونَ بَيْنَهُمْ أَمْرَهُمْ فَقَالُوا
ابْنُوا عَلَيْهِمْ بُنْيَانًا رَبُّهُمْ أَعْلَمُ بِهِمْ قَالَ الَّذِينَ غَلَبُوا عَلَى
أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِمْ مَسْجِدًا {21}

21) That was how we exposed it to them so that they realize the promise of Allah is an absolute reality and that the destined moment is but without any uncertainty therein. While arguing among themselves pertaining to their matter, some suggested: "Base a foundation upon them, their God only knows better about them." While, persons dominating their policy declared: "We will set up a mosque upon them."

سَيَقُولُونَ ثَلَاثَةٌ
رَأَيْنَاهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا
بِالْغَيْبِ وَيَقُولُونَ سَبْعَةٌ وَتَأْمُنُهُمْ كَلْبُهُمْ قُلْ رَبِّي أَعْلَمُ
بِعِدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ فَلَا تُمَارَ فِيهِمْ إِلَّا مِرَاءً ظَاهِرًا
وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا {22}

22) They will promptly claim that they were three, fourth of them being their dog, while some will say five, their dog being the sixth of them. Mere speculations! However some claim that they were seven, eighth of them being their dog! You say: "my God only precisely knows about their number, none but very few know about them." Hence do not contend pertaining to them except contending the obvious aspect, so also never seek opinion from anyone of them in their regard.

وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا {23}

23) And you should never commit for anything saying: "I will definitely do like this tomorrow."

إِلَّا أَنْ يَشَاءَ اللَّهُ وَادْكُرْ رَبَّكَ
إِذَا نَسِيتَ وَقُلْ عَسَى أَنْ يَهْدِيَنِّي رَبِّي لِأَقْرَبَ مِنْ هَٰذَا رَشَدًا {24}

24) But say, "If Allah so willed!" and in case you forget, recall your God and say, "May be, my God leads me to near perfect insight than this."

وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا تِسْعًا {25}

25) Whereas they lingered in their cave for three hundred years, some add nine more.

قُلْ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا لَهُ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ
أُبْصِرُ بِهِ وَأَسْمِعُ مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا يُشْرِكُ

في حكمه أحدا {26}

26) You maintain: "Allah knows precisely how long they lingered in, belong to him the mysteries of heavens and the earth, most comprehensively looks into and thoroughly hears of it. None else than him exists a guardian to them nor does he associate any one in his command."

وَأَتْلُ مَا أُوْحِيَ إِلَيْكَ مِنْ كِتَابِ
رَبِّكَ لَا مُبَدِّلَ لِكَلِمَاتِهِ وَلَنْ تَجِدَ مِنْ دُونِهِ مُلْتَحَدًا {27}

27) Go on reciting whatever has been revealed to you from the scripture of your God, no one is to change his words and you will never find anyone providing asylum besides him.

وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ
يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ
الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ
أَمْرُهُ فُرُطًا {28}

28). So, bear yourself with people who remain imploring their God by the dusk and dawn solely intending His affection, never turn away your eyes from them seeking elegance of the worldly life. Neither you should follow the one whose heart we let go apathetic towards our evocation as he goes on pursuing his own ambitions and his policy had been to commit excesses.

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ
شَاءَ فَلْيُكْفُرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا
وَأِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ
الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا {29}

29) Thus proclaim: "this is an absolute reality from your God, hence whosoever so wishes may accede to believe and whoever wants may decline to believe." Be aware! We have readied a fire for the atrocious lot. They are getting encircled in its tenting blaze! There they will be slaked by liquid like the melted brass upon their beseeching the water which will scald their mouths. Terribly agonizing is the drink and the most miserable is their destination.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا {30} أُولَئِكَ
لَهُمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ
مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِنْ سُنْدُسٍ وَإِسْتَبْرَقٍ مُتَّكِئِينَ
فِيهَا عَلَى الْأَرَائِكِ نِعْمَ الثَّوَابُ وَحَسُنَتْ مُرْتَفَقًا {31}

30) Obviously, people who believed and endeavored Virtuous deeds; imperatively we never let someone's reward go in vain who excels in the performance.

31) These are the people for whom are eternal paradises, underneath which are streaming the rivulets; therein they will be adorned with bracelets of precious glittering metal and will be attired in emerald costumes of rich velvet and brocades, reclining therein on elevated thrones; nicest is the reward and excellent is their destination!

وَأَضْرَبُ لَهُمْ مَثَلًا رَجُلَيْنِ جَعَلْنَا ل أَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ وَحَفَفْنَاهُمَا
بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زَرْعًا {32}

32) Next quote them the example of two men, for one of the two we did nurture a couple of farms having grapes vines fringed by date palms, both widely spaced by fertile cultivating land.

كَلْنَا الْجَنَّتَيْنِ أَتَتْ أَكْلَهَا وَلَمْ
تَظْلِمْ مِنْهُ شَيْئًا وَفَجَّرْنَا خِلَالَهُمَا نَهْرًا {33}

33) Both the farms yielded its edible produce in abundance, never cropping up any hassles in it, more over we caused a rivulet to gush out amid a cleft of the two.

وَكَانَ لَهُ ثَمَرٌ فَقَالَ
لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا {34}

34) Thereby for him had been the entire yield. He thus claimed to his acquaintance while being in altercation with him, "I far exceed you in wealth and manpower."

وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِنَفْسِهِ قَالَ مَا أَظُنُّ أَن تَبِيدَ هَذِهِ
أَبَدًا {35}

35) Then entered his farm. While still being unkind to his own-self, he uttered, "I do not think this shall ever perish as such;

وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِن رُّدِدْتُ إِلَىٰ رَبِّي
لَأَجِدَنَّ خَيْرًا مِّنْهَا مُنْقَلَبًا {36}

36) Nor do I envisage the destined moment ever to take place; even if I were to turn up to my God, imperatively I shall get better relocation than this."

قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ
{37} أَكْفَرْتِ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّاهُ رَجُلًا

37) His acquaintance with whom he was in altercations said: "do you disown Him who created you from the loam, subsequently from a droplet, ultimately shaped you to be a man?"

لَكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا {38}

38) "But for me Allah is the only God and I never associate anyone with my God."

وَلَوْ لَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ إِن تَرَنِ أَنَا
أَقَلُّ مِنْكَ مَالًا وَوَلَدًا {39}

39) "Moreover why did you not say, as you entered your farm, 'It is as Allah willed! There is no power but that rests with Allah!' if you perceive me less than you in wealth and sons,

فَعَسَىٰ رَبِّي أَن يُؤْتِيَنِي خَيْرًا مِّنْ
جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِّنَ السَّمَاءِ فَتُصْبِحُ صَعِيدًا زَلَقًا {40}

40) Then perhaps, my God may accord me better than the farm of yours, whereas may hurl a reckoning hit from the sky onto it thereby turning it to a boggy field.

أَوْ يُصْبِحَ مَأْوَاهَا غَوْرًا فَلَن تَسْتَطِيعَ لَهُ طَلَبًا {41}

41) Or He may cause its water source to vanish, so that you never are able to retrieve it."

وَأُحِيطَ بِثَمَرِهِ فَأُصْبِحَ يَقْلَبُ كَفَّيْهِ عَلَىٰ مَا أَنْفَقَ فِيهَا وَهِيَ خَاوِيَةٌ

عَلَىٰ عُرُوشِهَآ وَيَقُولُ يَا لَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا {42}

42) Then he was curbed around by his yield, ultimately to end up remorsefully rubbing hands at whatever he invested in it, as it happened to lay crumbled onto its own arbors. Then he exclaimed, "Alas! My misfortune! I should have never associated any one with my God."

وَلَمْ تَكُن لَّهُ فِئَةٌ يَنْصُرُونَهُ مِن دُونِ اللَّهِ وَمَا كَانَ مُنتَصِرًا {43}

43) However, no troop turned up to rescue him in lieu of Allah nor could he himself become its savior.

هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا {44}

44) There prevails real patronage of Allah the absolute reality! That stands excellent in the reward and the best in the outcome.

وَأَضْرِبْ لَهُم مَّثَلَ الْحَيَاةِ
الدُّنْيَا كَمَا أَنزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ
فَأَصْبَحَ حَشِيمًا تَذْرُوهُ الرِّيَّاحُ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقْتَدِرًا {45}

45) And cite them example of worldly life as the rains that we cause to fall from the sky, thereby lushly bloom vegetations of the earth, eventually becoming withered hay that gets scattered by the winds. However Allah remains reigning over in all the matters.

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ
خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا {46}

46) Wealth and sons are glamour of worldly life; though, noble virtues are to persist, better in getting reward and more appropriate to rest hopes at, in the preference of your God.

وَيَوْمَ نُسَبِّحُ الْجِبَالَ وَنَرَى
الْأَرْضَ بَارِزَةً وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا {47}

47) That day we will cause mountains to drift around and you will see the earth wholly bared. And we will huddle them together such that none of them will be spared.

وَعَرَضُوا
عَلَىٰ رَبِّكَ صَفًّا لَقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ بَلْ زَعَمْتُمْ
أَلَّن نَّجْعَلَ لَكُم مَّوْعِدًا {48}

48) And that they will appear lined up before your God: "you indeed came to us the same way as we did create you the first time; however you bore the delusion that we did not set the pledged meet up for you!"

وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ
مُسْتَفْضِينَ مِمَّا فِيهِ وَيَقُولُونَ يَا وَيْلَتَنَا مَالِ هَذَا الْكِتَابِ
لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا
حَاضِرًا وَلَا يَظْلُمُ رَبُّكَ أَحَدًا {49}

49) Thereafter, the records will be placed. You thereby will observe the culprits shivering in scare for what would have been therein, cursing their own selves: "Alas! Our misfortune! How this record is, that does not spare a minor or a major fact but enumerates it!" They will find whatever they carried out fully evinced. Nevertheless, Allah never does injustice with any one.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا
لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ
أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ
عَدُوٌّ بِئْسَ لِلظَّالِمِينَ بَدَلًا {50}

50) The time when we ordered angels to prostrate for Adam, they promptly prostrated except Iblees; He was from Jinn descent. Thus he defied ordain of his God. Even then do you hold him and his progeny as guardians instead of me although they happen to be your enemy? Most sorrowing is the substitution for the dishonest lot!

مَا أَشْهَدُهُمْ خَلْقَ السَّمَاوَاتِ
{51} وَالْأَرْضِ وَلَا خَلْقَ أَنْفُسِهِمْ وَمَا كُنْتُ مُتَّخِذَ الْمُضِلِّينَ عَضُدًا

51) I did not keep them witness to the creation of heavens and the earth nor to their own creation; neither I was ever to opt deluders as an aide.

وَيَوْمَ يَقُولُ نَادُوا شُرَكَائِيَ الَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ
فَلَمْ يَسْتَجِيبُوا لَهُمْ وَجَعَلْنَا بَيْنَهُمْ مَوْبِقًا {52}

52) Furthermore, that day they will be told, "Call upon those that you assumed to be my associates!" so they will yell for them only not to get any reply from them as we had ascertained a persistent impediment between them.

وَرَأَى الْمُجْرِمُونَ
النَّارَ فَظَنُّوا أَنَّهُمْ مُوَافِقُوهَا وَلَمْ يَجِدُوا عَنْهَا مَصْرِفًا {53}

53) As the culprits shall glimpse the blaze, they will apprehend it inevitable for them to get plunged into it; however, they will never find any mean to get spared of it.

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ وَكَانَ
الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا {54}

54) Indeed, we mentioned in this Quraan all sorts of precedents for the people; however, human beings have been querulous in most of the issues.

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا
إِذْ جَاءَهُمُ الْهُدَى وَيَسْتَغْفِرُوا رَبَّهُمْ إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةٌ
الْأُولَى أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبُلًا {55}

55) After having the advice been proffered to them, nothing prevented people from acceding to believe in and apologize their God except and unless traditional occurrence of predecessors met to them or they got confronted with the befalling nemesis.

وَمَا تُرْسِلُ الْمُرْسَلِينَ
إِلَّا مُبَشِّرِينَ وَمُنْذِرِينَ وَيَجَادِلُ الَّذِينَ كَفَرُوا بِالْبَاطِلِ
لِيُدْحِضُوا بِهِ الْحَقَّ وَاتَّخَذُوا آيَاتِي وَمَا أُنْذِرُوا هُزُوًا {56}

56) Nevertheless, we sent envoys essentially as conveyers of reassurance and admonition, however, people who disbelieve remain contending at wrong to subdue the absolute truth with it; holding to ridicule manifestations of mine and whatever they were admonished with.

وَمَنْ أَظْلَمُ مِمَّنْ دُكِّرَ بآيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدَاهُ

إِنَّا جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا
وَأِنْ تَدْعُهُمْ إِلَى الْهُدَى فَلَنْ يَهْتَدُوا إِذًا أَبَدًا {57}

57) Thus, who shall be the most unjust than the one who upon being evoked with the expressions of his God gets averse to it ignoring what his hands have already forwarded. We did impose curtailment at their hearts and deafness in their ears that they do not comprehend it. Even if you call them to guidance they will never come to the right direction till eternity.

وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ لَوْ يُؤَاخِذُهُمْ بِمَا كَسَبُوا لَعَجَّلَ لَهُمُ
الْعَذَابَ بَلْ لَهُمْ مَوْعِدٌ لَنْ يَجِدُوا مِنْ دُونِهِ مَوْئِلًا {58}

58) Your God is oft forgiving, bearer of boundless mercy! Had he grabbed them because of what they have attained, must have expedited retribution for them, but for them is the pledged meet up, they will never find any refuge out of it.

وَبَلَّغَ الْفَرَى أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا وَجَعَلْنَا لِمَهْلِكِهِمْ مَوْعِدًا {59}

59) These happened to be the towns, which we annihilated as and when they transgressed, as we had ascertained the pledged meet up for their perdition.

وَإِذْ قَالَ مُوسَى لِفَتَاهُ لَا أَبْرَحُ حَتَّى
أُبْلَغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا {60}

60) The time when Moses declared to his young follower: I shall not give up till I reach the confluence of two rivers, otherwise shall have to navigate for a prolonged period.

فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا نَسِيَا حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا {61}

61) Incidentally, as they approached confluence of the two, they forgot their fish; it took its route tunneling swiftly into the river.

فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ آتِنَا غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا {62}

62) Later, when they crossed over, Moses asked his young follower, "let us have our lunch. We got fatigued at this juncture of our travel."

قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ
الْحُوتَ وَمَا أَنْسَانِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا {63}

63) He said, "Did you see when we took shelter at the hill, I really forgot the fish. More over, none else than Satan caused me forget mentioning it to you; that it took its course astonishingly in the river."

قَالَ ذَلِكَ مَا كُنَّا نَبْغُ فَارْتَدَّ عَلَى آثَارِهِمَا قَصَصًا {64}

64) Moses said, "This is what we wished-for!" Hence they returned tracing their own feet marks.

فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً مِّنْ
عِنْدِنَا وَعَلَّمْنَاهُ مِن لَّدُنَّا عِلْمًا {65}

65) Ensuing, they found one of our persons there to whom we had bestowed especial of our boons and had enlightened him with knowledge exclusively from us.

قَالَ لَهُ مُوسَى هَلْ أَتَّبِعُكَ

عَلَى أَنْ تُعَلِّمَن مِمَّا عَلَّمْتَ رُشْدًا {66}

66) Moses asked him, "Should I follow you so that you impart me with some aspect of the vision you have been enlightened with?"

قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا {67}

67) He replied, "in fact you will never be able to bear with me patiently.

وَكَيْفَ تَصْبِرُ عَلَى مَا لَمْ تُحِطْ بِهِ خُبْرًا {68}

68) And how can you bear with something which is not encompassed by your comprehension."

قَالَ سَتَجِدُنِي إِِنْ شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا {69}

69) (Moses) assured him, "If Allah willed, you will soon find me quite patient and never defying your command."

قَالَ فَإِنْ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّى أُحْدِثَ لَكَ مِنْهُ ذِكْرًا {70}

70) He said: in case you follow me you should never question me in any matter until I make a mention of it to you.

فَانْطَلَقَا حَتَّى إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا قَالَ أَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا {71}

71) Both of them then departed until the while they embarked on a ship, he perforated it. (Moses) asked: have you perforated it so as to sink its occupants? You carried out something really obnoxious.

قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا {72}

72) He said, "Did I not say that you would never be able to bear patience with me?"

قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا {73}

73) He requested: "Do not hold me guilty because I forgot and not let me down in my mission by hardship."

فَانْطَلَقَا حَتَّى إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ قَالَ أَقْتَلْتَنِي نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا نُكْرًا {74}

74) Both proceeded further until the while they met with a boy. Suddenly he killed him. (Moses) asked: do you kill an innocent individual not even in lieu of an individual? You carried out something too abhorrent.

قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا {75}

75) He said: "Did I not say for you certainly that you would never be able to bear patience with me?"

{76} قَالَ إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَاحِبْنِي قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا

76) Moses promised: "If I question you in any matter hereafter do not let me accompany you. You have now been lent excuse from my side.

فَانْطَلَقَا حَتَّى إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَا أَهْلُهَا فَأَبَوْا
أَنْ يُضَيِّقُوا لَهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ فَأَقَامَهُ
قَالَ لَوْ شِئْتَ لَاتَّخَذْتَ عَلَيْهِ أَجْرًا {77}

77) Both of them proceeded until the while they arrived at a village populace. They expected meals from its inhabitants; however they declined to host the two. Then he noticed a wall therein bent onto collapse. He stabilized it promptly. Moses said: "had you so wished you could have obtained remuneration for it."

قَالَ هَذَا فِرَاقُ بَيْنِي
وَبَيْنِكَ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا {78}

78) He declared: here is the parting moment between you and me. Now I will disclose you the factual version of the events upon which you were unable to bear the patience.

أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسَاكِينَ يَعْمَلُونَ فِي الْبَحْرِ فَأَرَدْتُ أَنْ أَعِيبَهَا
وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا {79}

79) Pertaining the ship, as it belonged to poor people ferrying across the river, so I intended to blight it, while above there to them had been the king confiscating all the ships forcibly.

{80} وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَا أَنْ يُرْهِقَهُمَا طُغْيَانًا وَكُفْرًا

80) As for the boy, since his parents were believers, so we feared he might intimidate both of them by his insolence and betrayal;

{81} فَأَرَدْنَا أَنْ يُبْدِلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَاءً وَأَقْرَبَ رُحْمًا

81) Hence we intended their God to substitute for them the one better than him in piety and more intimate in sympathy.

وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ
وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا
أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِنْ رَبِّكَ وَمَا فَعَلْتُهُ
عَنْ أَمْرِي ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا {82}

82) As regards the wall, as such it belonged to two orphan boys of the town and beneath it was a treasure meant for them. Since their father had been a virtuous man, your God wished they should attain maturity then excavate their treasure; a boon from your God! However I did not carry it out of my own will. Such has been the factual version of the events upon which you were unable to bear the patience.

وَيَسْأَلُونَكَ عَنِ ذِي الْقُرْنَيْنِ قُلْ سَأَتْلُو عَلَيْكُمْ مِنْهُ ذِكْرًا {83}

83) Moreover they ask you about 'Zuel-qarnain'. Tell them, "Soon I shall describe some of his memoirs to you."

إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَآتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا {84} فَأَتْبَعَ سَبَبًا {85}

84) We had established him in the world and had endowed him with a resource in all the areas. 85) Accordingly he pursued a resource.

حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ
وَوَجَدَ عَنْهَا قَوْمًا فُلُنًا يَا ذَا الْقُرْنَيْنِ إِنَّمَا أَنْ تُعَذِّبَ وَإِمَّا أَنْ تَتَّخِذَ فِيهِمْ حُسْنًا {86}

86) Until the while he reached far towards the sunset, discovered it setting in the steaming stream and found a tribe nearby there.

We asked, "O Zuel-Qarnain! Whether you ought to punish or opt for courtesy concerning them?"

قَالَ أَمَّا مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهُ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ
فَيُعَذِّبُهُ عَذَابًا نُّكَرًا {87}

87) He said, "As regards the one who transgresses we will punish him right away, after that he shall return to his God, ultimately He will punish him with horrible punishment."

وَأَمَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءُ
الْحُسْنَىٰ وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا {88} ثُمَّ أَتْبَعَ سَبَبًا {89}

88) While pertaining the one who accedes to believe and behaves honestly, for him will be the superb reward and soon we shall declare privileges for him in our policy.

89) He pursued a resource again.

حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَمْ نَجْعَلْ لَهُمْ مِنْ
دُونِهَا سِتْرًا {90}

90) Until the while he reached far towards the sunrise, discovered it rising over a tribe where we had put no cover-up to them apart from it.

كَذَٰلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا {91} ثُمَّ أَتْبَعَ سَبَبًا {92}

91) It was like this! However, we possessed information about whatever was with him.

92) He pursued a resource again.

حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ دُونِهِمَا قَوْمًا
لَا يَكَادُونَ يَفْقَهُونَ قَوْلًا {93}

93) Until the while he reached amid two mountains; found at the other side of the two a tribe not conversant in understanding the language.

قَالُوا يَا ذَا الْقُرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ
مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰ أَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا {94}

94) They said, "O Zuel-Qarnain! Gog and Magog are notorious miscreants of the region; should we then tax a levy in your favor so that you may embank a barrier between us and them."

قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ
وَبَيْنَهُمْ رَدْمًا {95}

95) He said, "What my God has positioned me in this regard is far outstanding, so just assist me with workforce to raise an embankment between you and them."

آتُونِي زُبَرَ الْحَدِيدِ حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الصَّدَفَيْنِ
{96} قَالَ انْفُخُوا حَتَّىٰ إِذَا جَعَلَهُ نَارًا قَالَ آتُونِي أُفْرِغَ عَلَيْهِ قِطْرًا

96) get me iron sheets.” Until the while he equalized the two ridges, called on, “blow up!” until the while got it ablaze, told, “Get me the molten alloy to pour over it.

فَمَا اسْطَاعُوا أَن يَظْهَرُوهُ وَمَا اسْتَطَاعُوا لَهُ نَقْبًا {97}

97) Ensuing, they will neither be able to ascend over it nor will be able to pierce through it.”

قَالَ هَذَا رَحْمَةٌ مِّن رَّبِّي فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ وَكَانَ وَعْدُ رَبِّي حَقًّا {98}

98) He declared: this is a boon from my God. Ultimately, when that promised by my God will occur He will render it to wreckage, as that promised by my God had been an inevitable reality.

وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ وَنُفِخَ فِي الصُّورِ فَجَمَعْنَاهُمْ جَمْعًا {99}

99) That day we will set free some of them to run over the others. Further, ‘soor’ will be blown so that we will gather them together.

وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِّلْكَافِرِينَ عَرَضًا {100}

100) Moreover, that day we will expose the hell apparent for nonbelievers.

الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَن ذِكْرِي وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا {101}

101. The people eyes of whom remained veiled at my evocation so also they remained incapable to listen.

أَفَحَسِبَ الَّذِينَ كَفَرُوا أَن يَتَّخِذُوا عِبَادِي مِن دُونِي
أَوْلِيَاءَ إِنَّا أَعْتَدْنَا جَهَنَّمَ لِّلْكَافِرِينَ نَزُلًا {102}

102. Whether then people who denied considered that they may hold my creatures as guardians instead of me? We specifically readied the Hell in reception of disbelievers.

قُلْ هَلْ نُنَبِّئُكُم بِالْأَخْسَرِينَ أَعْمَالًا {103}

103) You ask them: “should we disclose to you who would be at utter loss in their endeavors?”

الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا {104}

104) Those people whose efforts strayed across the worldly life whilst they presumed they really excelled in attainment.

أُولَٰئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ
فَحَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزَنًا {105}

105) These are people who disbelieved proclamations of their God and meeting with Him, ensuing their deeds went in vain. Therefore we will not uphold it for them to any weight on the day of resurrection.

ذَٰلِكَ جَزَاؤُهُمْ
جَهَنَّمَ بِمَا كَفَرُوا وَاتَّخَذُوا آيَاتِي وَرُسُلِي هُزُوًا {106}

106) Such will be their requital, the hell, because they disbelieved and held my proclamations

and my envoys to ridicule.

إِنَّ الَّذِينَ آمَنُوا
 وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا {107}

107) Imperatively, people who believed and endeavored virtuously, in reception of them has been gardens of ecstasies.

خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا {108}

108) They shall be dwelling therein forever, never wishing for a shift from there.

قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لَكَلِمَاتِ رَبِّي
 لَنَفَذَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا {109}

109) You affirm: Had there been an ocean of ink for the words of my God, essentially whole the ocean would have dried up before the words of my God could conclude, even if we had provided additionally the same.

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهُ وَاحِدٌ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا {110}

110) You proclaim: Though I am in essence a human being similar to you, it has been prophesied upon me that in all reality your supreme ruler is the sole emperor, the only one! Therefore whosoever had been aspirant of meeting his God should carry on virtuous deeds whilst never associating any one in the worship of his God.

سورة يوسف [12]

SURA YUSUF [12]

اغُوذْ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيمِ



الر تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ {1}

01) Alif, Lam, Raa. These are expressions of the explicit scripture.

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ {2}

02) We indeed revealed it down, the Quraan, in Arabic so that you may understand.

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَٰذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ {3}

03) We are to narrate you best of the accounts by means of this Quraan which we have been revealing to you, whereas you were among those who remained unaware prior to it.

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ
 أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ {4}

04) When Yusuf told his father: "O my dear father I consistently envision eleven stars, the sun and the moon; I see them prostrating before me."

قَالَ يَا بُنَيَّ لَا تَقْصُصْ رُؤْيَاكَ عَلَىٰ إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا
 إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُّبِينٌ {5}

05) (Jacob) said: "O my lovely son! Do not relate your vision to your brothers lest they contrive a conspiracy against you. Certainly, Satan is the well-defined adversary of human kind."

وكَذَٰلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ

وَعَلَى آلِ يَعْقُوبَ كَمَا أَتَمَّمَا عَلَى أَبَوَيْكَ مِنْ قَبْلُ إِبْرَاهِيمَ وَإِسْحَاقَ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ {6}

06) "That is how, your God will choose you and He will enlighten you with the factual version of happenings, thereby He will accomplish His benefaction upon you and upon the descendants of Jacob, same as He did accomplish the same upon your forefathers Abraham and Isaac. Your God is the wisest, the most omniscient!

لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٌ لِّلْمُتَلَلِّينَ {7}

07) Essentially, for those who enquire, there had been indications of significance in Yusuf and his brothers.

إِذْ قَالُوا لِيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَيْنَا مِمَّا نَحْنُ غُصْبَةٌ إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ {8}

08) The time when they talked, "Yusuf and his brother are exceptionally dearer to our father as compared to us, although we are a grown-up lot. Our father is really in obvious misconception."

اقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ وَتَكُونُوا مِنْ بَعْدِهِ قَوْمًا صَالِحِينَ {9}

09) "Kill Yusuf or knockout him to ground, it will render affection of your father exclusive for you; thereafter you must become people of good morals."

قَالَ قَائِلٌ مِّنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَأَلْفَوْهُ فِي غِيَابَةِ الْجُبِّ يَلْتَقِطُهُ بَعْضُ السَّيَّارَةِ إِن كُنْتُمْ فَاعِلِينَ {10}

10) One among those conversing told: "you must not kill Yusuf. And in case you ought to do so, you may lay him in a hide out of desolate well so that some of the caravan picks him up."

قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ وَإِنَّا لَهُ لَنَاصِحُونَ {11}

11) They said: "O our father! How come you never trust in us about Yusuf, while we are his well-wishers?"

أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبْ وَإِنَّا لَهُ لَحَافِظُونَ {12}

12) Send him with us tomorrow, he shall play and enjoy while we will be earnestly protecting him."

قَالَ إِنِّي لَخِزْنُي أَن تَذْهَبُوا بِهِ وَأَخَافُ أَن يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ {13}

13) (Yaqub) told, "I really get dismayed that you go away with him, even as I apprehend he may be devoured by a wolf and you remain inattentive towards him."

قَالُوا لَئِنْ أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذَا لَخَاسِرُونَ {14}

14) They said: "how come a wolf devours him despite ours being a strong group, in that case we would be utterly worthless."

فَلَمَّا ذَهَبُوا بِهِ وَاجْتَمَعُوا أَن يُجْعَلُوهُ فِي غِيَابَةِ الْجُبِّ وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ لَا يَشْعُرُونَ {15}

15) Subsequently, when they proceeded with him and settled unanimously on to lay him in the hideout of a desolate well. Meanwhile we revealed to him: "you will surely remind them

about this very conduct of theirs while they will be unsuspecting it.”

{16} وَجَاؤُوا أَبَاهُمْ عِشَاءً يَبْكُونَ

16) Later in the evening they came sobbing to their father.

قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ
وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّئْبُ وَمَا أَنْتَ
بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَادِقِينَ {17}

17) They told: “O our father, we went away racing each other and left Yusuf near our belongings, and then a wolf devoured him. However, you will never believe us even though we could be telling the truth.”

وَجَاؤُوا عَلَى قَمِيصِهِ
بَدَمٍ كَذِبٍ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ
وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ {18}

18) Moreover they came with fake bloodstains on his clothing. (Yaqub) said: “Instead, you inveigled yourselves into that maneuver. Now courteous patience is the decent way. For, Allah is there to help out as regard to what you portray.

وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا
وَارِدَهُمْ فَأَدْلَى دَلْوَهُ قَالَ يَا بُشْرَى هَذَا غُلَامٌ وَأَسَرُّوهُ بِضَاعَةً وَاللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ {19}

19) Afterward a caravan reached there. They sent those of them to land in advance. As they lowered their pail they exclaimed: “Oh good news! This is a boy! Later they hid him in luggage, whereas Allah had known what they were doing.”

وَشَرَوْهُ بِثَمَنٍ بَخْسٍ
دَرَاهِمَ مَعْدُودَةٍ وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ {20}

20) Then they sold him in a meager cost, a small number of dirhams, and they in fact were not eager pertaining to it.

وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لَامْرَأَتِهِ أَكْرِمِي مَثْوَاهُ عَسَى
أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي
الْأَرْضِ وَلِنُعَلِّمَهُ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَاللَّهُ غَالِبٌ عَلَى
أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ {21}

21) Then, the person who bought him in Egypt told his wife, “Ensure his stay with dignity. Perhaps, he may benefit us or may be we adopt him as a son.” And that is how we ascertained an abode for Yusuf in the country; moreover that we ought to have him enlightened with factual version of happenings. Whereas, Allah does hold sway over his rule majority of people do not know.

وَلَمَّا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا وَعِلْمًا وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ {22}

22) Upon having attained his majority we bestowed him with authority and knowledge; that is how we reward the virtuous persons.

وَرَأَوْنَاهُ الْيَتِيمَ الَّذِي يَتَّبِعُهَا عَنْ نَفْسِهِ وَغَلَّقَتِ الْأَبْوَابَ
وَقَالَتْ هَيْتَ لَكَ قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ
إِنَّهُ لَا يَفْلِحُ الظَّالِمُونَ {23}

23) Later, The lady that in her home he was, seduced him to win him over. Then locked the doors and called: “I am ready for you!” He replied: “Allah to save me! It is my God who made my abode superb; He never let succeed the dishonest ones.”

وَلَقَدْ هَمَّتْ بِهِ وَهَمَّ بِهَا
لَوْلَا أَنْ رَأَى بُرْهَانَ رَبِّهِ كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ
وَالْفَحْشَاءَ إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ {24}

24) Whereas she already had made up her mind for him, he too would have intended for her had he not seen the testimony of his God. It was so because we ought to spare him of the evil and the obscenities.

He indeed was one of our exclusively dedicated being.

وَأَسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ مِنْ دُبُرٍ وَأَلْفَيَا سَيِّدَهَا لَدَى الْبَابِ
قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ {25}

25) While both rushed to the door chasing each other, she tore his dress from behind; eventually, both encountered her boss next to the door. She claimed: "what should be the reprisal for him who intended the evil with your spouse except that he be imprisoned or severely punished?"

قَالَ هِيَ رَأَوْنِي عَنْ نَفْسِي وَشَهِدَ شَاهِدٌ مِّنْ
أَهْلِهَا إِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ الْكَاذِبِينَ {26}

26) He said: "She by her own seduced me to seek myself." One of the observers from her family then declared: "If his dress was torn in the front side then she is held true while he will deem to be a liar."

وَإِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ الصَّادِقِينَ {27}

27) "However if his dress was torn from behind she thereby will be held a liar and he should be one to tell the truth."

فَلَمَّا رَأَى قَمِيصَهُ قُدَّ مِنْ دُبُرٍ قَالَ إِنَّهُ
مِنْ كَيْدِكُنَّ إِنَّ كَيْدَكُنَّ عَظِيمٌ {28}

28) Subsequently when his dress was seen torn from behind he said: "Plainly, these have been you women's ploys; the feminine ploys really stand highly dynamic."

يُوسُفُ أَعْرِضْ عَنْ
{29} هَذَا وَاسْتَغْفِرِي لِذَنْبِكِ إِنَّكَ كُنتِ مِنَ الْخَاطِئِينَ

29) "Yusuf! Neglect this as such and o the girl! Beg excuse for your mischief; in fact you have been the one to err."

وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا
عَنْ نَفْسِهِ قَدْ شَغَفَهَا حُبًّا إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُّبِينٍ {30}

30) Women in the town started chatting: "The crown lady has been tempting to win over the will of her youthful aide. Fervent love for him has intensely possessed her, we clearly perceive her to be in obvious derangement.

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَّكَأً وَآتَتْ
كُلَّ وَاحِدَةٍ مِّنْهُنَّ سِكِّينًا وَقَالَتِ اخْرُجْ عَلَيْهِنَّ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ
وَقَطَعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ {31}

31) Eventually, when she heard of their vilification, she summoned them. Then, she arranged cushioned seats for them and handed over a knife to every one of them. Next she called him to appear before them.

Ultimately, when they got a glimpse of him, they acclaimed him amazingly and nicked their own hands exclaiming: Allah to save! This is not a human being! This is none but a gracious

angel!

قَالَتْ فَذَلِكَ الَّذِي لَمْتُنِّي فِيهِ وَلَقَدْ رَاودَتْهُ عَنِ نَفْسِهِ فَاسْتَعْصَمَ وَلَئِنْ لَمْ يَفْعَلْ مَا أَمَرُهُ لَيُصْجَنَ وَلَيَكُونَ مِنَ الصَّاغِرِينَ {32}

32) She declared, "So, like this is the person pertaining whom you have been blaming me! And yes! I willfully seduced to seek him. Incidentally he escaped but if he still declines to act as I order to him surely he will be jailed and will become of the low-grades."

قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي
{33} إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُنْ مِنَ الْجَاهِلِينَ

33) He prayed, "My God! The prison is preferable to me than towards what they are calling me; and unless you spare me of their ploys, I may get enmeshed in them only to end up as one of the unenlightened persons."

فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُمْ كَيْدَهُنَّ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ {34}

34) Accordingly, his God agreed to him, thus warded off their ploys from him. Indeed He happens to be the omniscient, all listening."

ثُمَّ بَدَأَ لَهُمْ مِنْ بَعْدِ مَا رَأَوُا الْآيَاتِ لِيُصْجَنَتْهُ حَتَّىٰ حِينٍ {35}

35) Yet again, after having seen the indications, the imperative of confining him for a while became evident to them.

وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانِ قَالَ أَحَدُهُمَا
إِنِّي أَرَانِي أَعْصِرُ خَمْرًا وَقَالَ الْآخَرُ إِنِّي أَرَانِي أُحْمَلُ فَوْقَ
رَأْسِي خُبْرًا تَأْكُلُ الطَّيْرُ مِنْهُ نَبْنَأُ بِتَأْوِيلِهِ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ {36}

36) Later, two youngsters entered with him in the prison. One of them said, "I get the vision that I do squeeze out the wine." while the other said, "I get the vision that I bear bread on my head and birds eat out of it. Disclose to us the factual elucidation of these; indeed we have been observing you to be one of highly obliging personalities."

قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِي إِلَّا نَبْنَأُ
بِتَأْوِيلِهِ قِيلَ أَنْ يَأْتِيَكُمَا ذَلِكَمَا مِمَّا عَلَّمَنِي رَبِّي إِنِّي تَرَكْتُ
مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ {37}

37) Yusuf said: "the meals provided to both of you shall not be served to you but I shall describe the factual version of it to both of you before it is being served to you. This shall be in accordance with the knowledge enlightened to me by my God. I did unequivocally relinquish doctrine of the community that does not believe in Allah and remain denying the hereafter."

وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ مَا كَانَ
لَنَا أَنْ تُشْرَكَ بِاللَّهِ مِنْ شَيْءٍ ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى
النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ {38}

38) "Whereas, I abide by the religion of my ancestors Abraham, Isaac, and Jacob; it has never been for us to ascribe associates to Allah in any aspect. It is so by the grace of Allah upon us and the people at large, however many of them never appreciate.

{39} يَا صَاحِبِي السِّجْنِ أَرَبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمْ اللَّهُ الْوَاحِدُ الْقَهَّارُ

39) "O my fellow prisoners, whether differing rulers are better or the only one, Allah, the highest in domination!

مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءُ سَمَّيْتُمُوهَا أَنْتُمْ
وَأَبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ الْحُكْمُ إِلَّا لِلَّهِ
أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ

النَّاسَ لَا يَعْلَمُونَ {40}

40) "You worship besides Him none but the hearsay names by you and your ancestors; Allah has never revealed any authentication thereof. Indeed, it is for none other than Allah to reign over! He has ordered to worship none except Him. This as such is the religion that organizes in order but majority of the people never realize.

يَا صَاحِبِي السَّجْنِ أَمَّا أَحَدُكُمَا
فَيَسْقِي رَبَّهُ خَمْرًا وَأَمَّا الْآخَرُ فَيُصَلِّبُ فَتَأْكُلُ الطَّيْرُ
مِنْ رَأْسِهِ فَضِي الْأَمْرُ الَّذِي فِيهِ تَسْتَفْتِيَانِ {41}

41) "O my fellow prisoners, as for one of you two he will eventually serve wine to his chief and the other ultimately will be hanged and birds will eat out of his head. The matter pertaining to which both of you consulted has now been resolved."

وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِّنْهُمَا اذْكُرْنِي عِنْدَ رَبِّكَ فَأَنَسَاهُ
{42} الشَّيْطَانُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي السَّجْنِ بضعَ سِنِينَ

42) Then, he told to one of the two whom he considered going to be released, "make a mention of me to your chief."
Subsequently, Satan caused him to forget mentioning it to his chief. Thereby he lingered in the jail few more years.

وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ
سَبْعٌ عِجَافٌ وَسَبْعَ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ
يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي رُؤْيَايَ إِن كُنْتُمْ لِلرُّؤْيَا تَعْبُرُونَ {43}

43) Thereafter, the king pronounced: "I envision seven hefty cows that are being devoured by seven lean ones, so also, seven green cereal-ears and the other seven withered ones. O you the masterminds, opine me regarding my visions, if you could really demystify the visions."

قَالُوا أَضْغَاتٌ أَحْلَامَ وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَامِ بِعَالَمِينَ {44}

44) They said: "jumbling dreams! However we are not those to resolve the dreams."

وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِ {45}

45) The person of the two who was released and got reminded after a period told: "I may communicate to you the reality of it hence just send me."

يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ
سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعِ سُنبُلَاتٍ خُضْرٍ
وَأُخَرَ يَابِسَاتٍ لَّعَلِّي أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ {46}

46) "Yusuf, O the epitome of honesty! Opine us pertaining to the seven hefty cows that are being devoured by seven lean ones and seven green cereal-ears so also seven withered ones ; in order that I may return to the people; perhaps they may realize."

قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِّمَّا تَأْكُلُونَ {47}

47) He told, "You will cultivate in abundance for seven years. So whatever you reap, you should leave it in its ears, excepting the minimum that you consume out of it."

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ
مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِّمَّا تَحْصِتُونَ {48}

48) "Subsequently, seven ones of famine shall ensue after this, wherein you will consume whatever you had saved in advanced out of it, except the minimum that you shall conserve."

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ
عَامٌ فِيهِ يَغَاتُ النَّاسُ وَفِيهِ يَعْصِرُونَ {49}

49) Again there shall follow one year after this in which people will get abundant water so that they will squeeze juices in it.

وَقَالَ الْمَلِكُ ائْتُونِي بِهِ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ ارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ مَا بَالُ
النَّسْوَةِ اللَّاتِي قَطَّعْنَ أَيْدِيَهُنَّ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ {50}

50) The king thereafter ordered: "bring him to me!" Later, as the emissary approached him, he urged, "Go back to your monarch and ask him about the case of those women who nicked their hands. Of course my God knew well of their ploys."

قَالَ مَا خَطْبُكَ إِذْ رَاوَدْتُنَّ يُوسُفَ عَنْ نَفْسِهِ قُلْنَ حَاشَ لِلَّهِ
مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ قَالَتِ امْرَأَةُ الْعَزِيزِ الْآنَ حَصْحَصَ
الْحَقُّ أَنَا رَاوَدْتُهُ عَنْ نَفْسِهِ وَإِنَّهُ لَمِنَ الصَّادِقِينَ {51}

51) He asked, "What did you encounter when you seduced Yusuf to seek his will?" They said, "Allah to save, we never noticed any immorality in him." The royal lady admitted: "now that the reality has been exposed, yes I did seduce him to seek his will and that he has been the one consistently telling the truth."

ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِنِينَ {52}

52) "This as such was to let him realize that in fact I never commit treachery behind the back, never the less, Allah never let ploy of deceivers find the way."

وَمَا أَبرَأُ نَفْسِي إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ
رَبِّي إِنَّ رَبِّي غَفُورٌ رَحِيمٌ {53}

53) "However, I do not absolve my own temperament, one's temperament consistently provoke upon the indecency sparing those whom my God bestowed upon his mercy, indeed He is the oft forgiving, the most merciful."

وَقَالَ الْمَلِكُ ائْتُونِي بِهِ أَسْتَخْلِصْهُ
لِنَفْسِي فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ {54}

54) Thereafter the king ordered: "Get him to me. I shall selectively assign him for me personally." Subsequent to having discussed with him; he declared: "today, you stand permanently positioned, trusted confidant with us."

قَالَ اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلِيمٌ {55}

55) Yusuf proposed: "designate me over the resources of the country, and rest assured I am thoroughly erudite custodian."

وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَّبِعُونَ مِنْهَا حَيْثُ يَشَاءُ نُصِيبُ
بِرَحْمَتِنَا مَنْ نَشَاءُ وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ {56}

56) And that is how we ascertained a position for Yusuf in the country that he could dwell in as much he wanted out of it; we grant the destined share by our kindness to whomsoever we

wish so also we never let go in vain the deserved reward of the virtuous persons.

وَلَأَجْرُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ {57}

57) Though the reward in the hereafter is par-excellence for the people who believed and remained God-fearing.

وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكَرُونَ {58}

58) Later on, brethren of yusuf arrived. As they entered before him, he promptly recognized them while they failed to identify him.

وَلَمَّا جَهَّزَهُمْ بِجَهَازِهِمْ قَالَ ائْتُونِي بِأَخٍ لَّكُمْ مِّنْ أَبِيكُمْ أَلَا تَرَوْنَ أَنِّي أُوْفِي الْكَفِيلَ وَأَنَا خَيْرُ الْمُنْزِلِينَ {59}

59) Thence, upon having readied them with their material, he told; "come to me with the brother to you through your father. Do you not observe I liberally fulfill the measure and that I am one of the best hosts?

فَإِنْ لَّمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَكُمْ عِنْدِي وَلَا تَقْرَبُونِ {60}

60) In case you failed to come up with him to me, there shall not be any ration for you from me, nor should you approach me."

قَالُوا سَتَرْنَاوُدُّ عَنْهُ أَبَاهُ وَإِنَّا لَفَاعِلُونَ {61}

61) They replied; "Soon we will persuade his father regarding him and that we have to do it."

وَقَالَ لِفَتْيَانِهِ اجْعَلُوا بَضَاعَتَهُمْ فِي رَحَالِهِمْ
{62} لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا انْقَلَبُوا إِلَى أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ

62) Then he told his attendants to put their traded material back into their baggage so that they may come to know it upon returning to their families, perhaps they may thus come back.

فَلَمَّا رَجِعُوا إِلَى أَبِيهِمْ قَالُوا يَا أَبَانَا مُنِعَ مِنَّا الْكَيْلُ
فَأَرْسِلْ مَعَنَا آخَانًا نَّكَتِلُ وَإِنَّا لَهُ لَحَافِظُونَ {63}

63) Subsequently, when they returned to their father they said: "O our father! The ration has been withheld from us. Hence, send our brother with us so that we can get our allotment; imperatively we will protect him the utmost."

قَالَ هَلْ آمَنُكُمْ عَلَيْهِ إِلَّا كَمَا أَمِنْتُكُمْ عَلَى أَخِيهِ مِنْ
قَبْلُ فَالَلَهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ {64}

64) He retorted: "should I trust you about him same as I did trust you pertaining to his brother earlier? Any way Allah is the ultimate protector, as well as, He is the most merciful of all merciful ones.

وَلَمَّا فَتَحُوا مَتَاعَهُمْ وَجَدُوا بِضَاعَتَهُمْ رُدَّتْ إِلَيْهِمْ قَالُوا يَا أَبَانَا
مَا نَبْغِي هَذِهِ بِضَاعَتُنَا رُدَّتْ إِلَيْنَا وَنَمِيرُ أَهْلَنَا وَنَحْفَظُ
آخَانًا وَتَزِدُّادُ كَيْلَ بَعِيرٍ ذَلِكَ كَيْلٌ يَسِيرٌ {65}

65) Later on, when they opened their baggage they found their traded material duly returned to them. They exclaimed: "o our father! What else we desire? This is our traded material duly returned to us! We shall now procure commodities for our family and shall protect our brother and we shall get the ration much increased. Such allocation shall be easy.

قَالَ لَنْ أَرْسِلَهُ مَعَكُمْ حَتَّى تُؤْتُونِ مَوْثِقًا مِّنَ اللَّهِ لَتَأْتُنَّنِي بِهِ إِلَّا
{66} أَنْ يُحَاطَ بِكُمْ فَلَمَّا آتَوْهُ مَوْثِقَهُمْ قَالَ اللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ

66) (Yaqub) told: "I will not send him with you unless you come to me with a pledge swearing by Allah that you will obligatorily bring him back to me except in case you get surrounded." Accordingly when they got to him with their pledge he stated: "Allah is to be entrusted upon whatever we affirm."

وَقَالَ يَا بَنِيَّ لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ وَادْخُلُوا مِنْ أَبْوَابٍ
مُتَفَرِّقَةٍ وَمَا أَغْنِي عَنْكُمْ مِّنَ اللَّهِ مِنْ شَيْءٍ إِنْ الْحُكْمُ إِلَّا
لِلَّهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ {67}

67) He then advised: "O my sons! Do not enter through a single gateway, instead, get entry through different ways in, however; I can not spare you of any event that is to occur onto you from Allah. It is for none other than Allah to reign over! I do exclusively trust upon him and those who entrust upon him should thus bear absolute faith in Him."

وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُمْ مَا كَانَ يُغْنِي عَنْهُمْ
مِّنَ اللَّهِ مِنْ شَيْءٍ إِلَّا حَاجَةٌ فِي نَفْسِ يَعْقُوبَ قَضَاهَا وَإِنَّهُ
{68} لَأُدْرِكُ عِلْمَ لَمَّا عَلَّمْنَاهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

68) Nevertheless, even when they entered through as advised by their father, nothing sufficed them against any occurrence from Allah apart from that the obligation in the mind of Yaqub was complied with.

وَلَمَّا دَخَلُوا عَلَى يُوسُفَ آوَى إِلَيْهِ أَخَاهُ قَالَ
إِنِّي أَنَا أَخُوكَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَعْمَلُونَ {69}

69) Thereafter when they entered unto Yusuf, he accommodated his real brother near him telling, "I am your real brother hence you should not get dismayed over what they had been committing so far."

فَلَمَّا جَهَّزَهُمْ بِجَهَازِهِمْ جَعَلَ السَّقَايَةَ فِي رَحْلِ أَخِيهِ ثُمَّ
أَدْنَى مُودِنٌ أَبْنَاهُ الْعَبِيرُ إِنَّكُمْ لَسَارِقُونَ {70}

70) Thence, upon having readied them with their materials, he got planted the jar into the luggage of his brother. After a while an announcer pronounced: "O you the companions of caravan! You must be the thieves!"

قَالُوا وَأَقْبَلُوا عَلَيْهِمْ مَاذَا تَفْقَدُونَ {71}

71) They asked confronting them, "What is it that you lost?"

قَالُوا نَفَقْدُ صَوَاعَ الْمَلِكِ
وَلِمَنْ جَاءَ بِهِ حِمْلُ بَعِيرٍ وَأَنَا بِهِ زَعِيمٌ {72}

72) He said: "We lost measuring jar of the king and whosoever brings it shall get a camel-load while I stand surety for that."

قَالُوا تَاللَّهِ لَقَدْ عَلِمْتُمْ مَا جِئْنَا لِنُفْسِدَ فِي الْأَرْضِ وَمَا كُنَّا سَارِقِينَ {73}

73) They said: "By Allah! You knew well we never came in the country to commit crimes nor we ever had been the thieves."

قَالُوا فَمَا جَزَاؤُهُ إِنْ كُنْتُمْ كَاذِبِينَ {74}

74) He asked: "What must be the reprisal for him had you been false?"

قَالُوا جَزَاؤُهُ مَنْ وَجَدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ كَذَلِكَ نَجْزِي الظَّالِمِينَ {75}

75) They declared: "The penalty for him who is found with it in his luggage shall be to hold himself as the recompense. That is how we penalize such offenders."

فَبَدَأَ بِأَوْعِيَتِهِمْ قَبْلَ وِعَاءِ أَخِيهِ ثُمَّ اسْتَخْرَجَهَا مِنْ
وِعَاءِ أَخِيهِ كَذَلِكَ كِدْنَا لِيُوسُفَ مَا كَانَ لِيَأْخُذَ أَخَاهُ
فِي دِينِ الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ نَرْفَعُ دَرَجَاتٍ مَنْ نَشَاءُ
وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ {76}

76) He thus commenced with their bags prior to the bag of his brother, and then recovered it from the bag of his brother. This as such we planned in favor of Yusuf otherwise he could not have retained his brother as per the rules of the king except in case Allah so willed. Whomsoever we wish we do raise him in ranks; nevertheless the most omniscient does exist over all the knowledgeable beings!

قَالُوا إِنْ يَسْرِقْ
فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ فَأَسْرَهَا يُوسُفُ فِي نَفْسِهِ
وَلَمْ يُبَيِّدْهَا لَهُمْ قَالَ أَنْتُمْ شَرُّ مَكَانًا وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ {77}

77) They asserted, "If he has stolen so did his brother in the past." Yusuf confided it to himself enduring and not disclosing it to them he maintained: "you remain at the malicious attitude. However, Allah knew well whatever you have been portraying."

قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا
فَخُذْ أَحَدَنَا مَكَانَهُ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ {78}

78) They appealed: "your honor! Serious concern regarding him is the elderly venerable father. Therefore you may detain one of us in lieu of him. Appreciably we observe you to be ever-obliging.

قَالَ مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنَا مَتَاعَنَا عِنْدَهُ إِنَّا إِذَا ظَالِمُونَ {79}

79) He replied: "Allah to save me from captivating someone else than with whom we found our object, if we do, we would be utterly unjust."

فَلَمَّا اسْتِأْذِنُوا مِنْهُ خَلَصُوا نَجِيًّا
قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُمْ
مَوْثِقًا مِنَ اللَّهِ وَمِنْ قَبْلُ مَا فَرَّطْتُمْ فِي يُوسُفَ فَلَنْ أَبْرَحَ
الْأَرْضَ حَتَّى يَأْذَنَ لِي أَبِي أَوْ يَحْكُمَ اللَّهُ لِي وَهُوَ خَيْرُ الْحَاكِمِينَ {80}

80) Ensuing, upon having lost hopes from him they moved away to seclusion. The elder one among them spoke: "Are you not aware that your father has taken a pledge from you duly sworn by Allah? More so how in the past you committed excesses pertaining to Yusuf? Hence I will not leave this land until my father summons me or Allah decrees in my case as he happens to be the most excellent of all the rulers."

ارْجِعُوا إِلَى آبَائِكُمْ فَقُولُوا يَا أَبَانَا إِنَّ ابْنَكَ سَرَقَ
{81} وَمَا شَهِدْنَا إِلَّا بِمَا عَلَّمَنَا وَمَا كُنَّا لِلْغَيْبِ حَافِظِينَ

81) "Get back to your father and tell him: "O our father, your son has committed a theft, while we witnessed none but which we could discern, we certainly could not have been the guards in absentia."

وَاسْأَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعِيرَ الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا لَصَادِقُونَ {82}

82) More so, you can enquire at the town that we had been in so also with the caravan that we embarked in, that we are really telling absolute truth!"

قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا
فَصَبْرٌ جَمِيلٌ عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ {83}

83) (Yaqub) said: "Instead, you inveigled yourselves into that maneuver. Now courteous patience is the decent way. Perhaps Allah may rejoin me with all of them together. Indeed He happens to be the most omniscient, the wisest."

وَتَوَلَّى عَنْهُمْ وَقَالَ يَا أَسَفَى عَلَى
يُوسُفَ وَابْيَضَّتْ عَيْنَاهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ {84}

84) He then turned away from them and sighed, "What a pity over Yusuf!"
His eyes having blanched with sustained grief, he was in deep anguish.

قَالُوا تَاللَّهِ تَفْتَأُ تَذْكُرُ يُوسُفَ حَتَّى تَكُونَ حَرَضًا أَوْ تَكُونَ مِنَ الْهَالِكِينَ {85}

85) They said: "By Allah you will not cease remembering Yusuf until you get wasted or end up killing your own."

قَالَ إِنَّمَا أَشْكُو بَثِّي
وَحُزْنِي إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ {86}

86) He said. "I express my grievance and the sorrow before Allah only and have greater insight bestowed to me by Allah that you do not know."

يَا بَنِيَّ اذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ وَلَا تَيْأَسُوا
مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَيْئَسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ {87}

87) "O my sons! Proceed in search of Yusuf and his brother. Do not get despaired of Allah's kindness, for none except the community of unbelievers remains despaired of the extreme kindness of Allah.

فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَا الضُّرُّ
وَجِئْنَا بِبِضَاعَةٍ مُزْجَاةٍ فَأَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا
إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ {88}

88) Thereafter when they entered unto him they pleaded: "Your honor! We and our family have suffered the calamity. We however have brought with us amalgams of goods, hence; please fulfill our allocation as well donate aid to us. Indeed Allah rewards benefactors in charity.

قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ
بِيُوسُفَ وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ {89}

89) He asked, "Whether you realized what conduct you had with Yusuf and his brother when you were just ignorant?"

قَالُوا إِنَّكَ لَأَنْتَ يُوسُفُ قَالَ أَنَا يُوسُفُ وَهَذَا أَخِي قَدْ مَنَّ اللَّهُ
عَلَيْنَا إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ {90}

90) They exclaimed: "what in fact? Surely you are Yusuf!" He said: "I am Yusuf and this is my brother, Allah greatly obliged us, indeed He does so for those who bear reverence to him and persevere it. Thus, Allah in fact never let go in vain the deserved reward of the virtuous persons.

قَالُوا تَاللَّهِ لَقَدْ أَتَرَكْنَا اللَّهَ عَلَيْنَا
وَإِنْ كُنَّا لَخَاطِئِينَ {91}

91) They confessed, "By Allah! Decisively, Allah has now dominated you over us, and of course, we had been actually at fault."

قَالَ لَا تَثْرِيبَ عَلَيْكُمُ
الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ {92}

92) He declared: "No blame is put onto you today! May Allah forgive you and He definitely happens to be the most merciful of all the merciful beings."

اذهبوا بقميصي هذا فألقوه على وجه أبي يأت بصيراً
وأتوني بأهلكم أجمعين {93}

93) "Proceed with this shirt of mine and lay it upon my father's face he will get the vision. Then come back to me with all of your families."

وَلَمَّا فَصَلَتِ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَنْ تُفَنِّدُون {94}

94) When the caravan advanced his father revealed, "I am sensing characteristic air of Yusuf, may it not that you controvert it!"

قَالُوا تَاللَّهِ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ {95}

95) They asserted, "By Allah, you persistently remain in your age old delusion."

فَلَمَّا أَنْ جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَى وَجْهِهِ فَارْتَدَّ بَصِيرًا قَالَ
أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ {96}

96) Eventually, the moment conveyor of the good news reached and put it on his face he regained the vision. He said, "Did I not tell you I have greater insight bestowed to me by Allah that you do not know?"

قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ {97}

97) They pleaded: "O our father! Forgive us for our sins; of course we had been actually at fault."

قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ {98}

98) He promised: "Soon I shall beg pardon for you to my God; verily he happens to be off-forgiving the most merciful."

فَلَمَّا دَخَلُوا عَلَى يُوسُفَ آوَى إِلَيْهِ أَبَوَيْهِ وَقَالَ ادْخُلُوا مِصْرَ
إِنْ شَاءَ اللَّهُ آمِينَ {99}

99) Thereafter when they entered unto Yusuf he seated his parents near him and assured: "Enter the city quite secure, if Allah so wills."

وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا
لَهُ سُجَّدًا وَقَالَ يَا أَبَتِ هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا
رَبِّي حَقًّا وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُم
مِّنَ الْبَدْوِ مِنْ بَعْدِ أَنْ نَزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي إِنَّ
رَبِّي لَطِيفٌ لِّمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ {100}

100) Thereafter he made his parents ascent to the throne while all knelt down before him in

prostration. He then recalled: "O my dear Aaba! Here comes the ultimate conclusion of my vision which my God begot to reality. As well, He had been very courteous to me as He got me out of prison and brought you from the countryside despite Satan having caused animosity between me and my brethren. Emphatically, my God is fondly caring for whomsoever He likes. He is the most omniscient, the wisest!"

رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ فَاطِرَ
السَّمَاوَاتِ وَالْأَرْضِ أَنْتَ وَلِيِّي فِي الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي
مُسْلِمًا وَالْحَقِّنِي بِالصَّالِحِينَ {101}

101) "O my God, you bestowed me the kingdom, you also enlightened me with the factual versions of happenings, O the architect of the heavens and the earth! You are the guardian of mine in the world and the hereafter; let me die a Muslim and let join virtuous lot!"

ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ أَجْمَعُوا أَمْرَهُمْ وَهُمْ يَمْكُرُونَ

102) These are some of the information of the unseen that we reveal unto you, otherwise you were not in their vicinity when, while conniving, they unanimously settled their plan.

وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ {103}

103) However, majority of humankind, howsoever desirous you may be, will never accede to believe!

وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ {104}

104) Nevertheless, you are not demanding any remuneration thereof; it being exclusively none but an evocation for whole the universe.

وَكَايْنِ مَنْ آيَةٍ فِي السَّمَاوَاتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا
وَهُمْ عَنْهَا مُعْرِضُونَ {105}

105) While they traverse through so many manifestations in the skies and the earth yet remain averse to it.

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا
وَهُمْ مُشْرِكُونَ {106}

106) That majority of them do not believe in Allah without ascribing associates to him.

أَفَأَمِنُوا أَنْ تَأْتِيَهُمْ غَاشِيَةٌ مِّنْ عَذَابِ اللَّهِ
أَوْ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ {107}

107) Ensuing, have they got insured against a calamity of punishment by Allah afflicting them or the destined moment reaching them while they remain unsuspecting it?

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ
اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ {108}

108) You promulgate: this is the way of mine, I myself and those who follow me invite towards Allah with clear insight. Well, Allah is far glorious! Also I am not one among the polytheists.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ
إِلَّا رَجَالًا نُوحِيَ إِلَيْهِمْ مِنْ أَهْلِ الْقُرَى أَفَلَمْ يَسِيرُوا فِي

الْأَرْضَ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ
وَلَدَارُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ اتَّقَوْا أَفَلَا تَعْقِلُونَ {109}

109) We sent previous to you also none other than man from populace of towns that we inspired the revelation upon them. Do they not traverse through the land that they could observe what had been the fate of the people before them? Of course, abode in the hereafter will be par-excellence for the reverently pious people. Do then you not realize?

حَتَّىٰ إِذَا اسْتَيْسَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ
{110} نَصْرُنَا فَجَنَّىٰ مَن نَّشَاءُ وَلَا يُرَدُّ بَأْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ

110) Eventually, when even prophets got disappointed and presumed they were held untrue, our assistance reached them thereby we saved whomsoever we wanted. However our infliction never averts from the offending community.

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِّأُولِي الْأَلْبَابِ مَا كَانَ
حَدِيثًا يُنْكَرَىٰ وَلَٰكِن تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ
وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ {111}

111) Factually there exists a precise percept in their narration for those bearing an understanding mind, happenings that are not fabricated but are quite in affirmation of what they posses in their hands and further elaboration in all aspects; a real guide and a persistent benevolence for the believing people!

سورة يس (36)

(36)SURA YASEEN

اغوث بالله من الشيطان الرجيم



يس {1} وَالْقُرْآنَ الْحَكِيمَ {2} إِنَّكَ لَمِنَ الْمُرْسَلِينَ {3} عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ {4} تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ {5}

YAA SEIN! By Quraan, the epitome of wisdom! You indeed are one of the envoys; On the very righteous path, Sent down by the Almighty, the most merciful.[1-5]

لِنُنْذِرَ قَوْمًا مَّا أُنْذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ {6}

06) So as to admonish the community whose ancestors were not forewarned so they remained unaware.

لَقَدْ حَقَّ الْقَوْلُ عَلَىٰ أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ {7}

07) In fact the word came true pertaining most of them so they remain unbelieving.

إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُّقْمَحُونَ {8}

08) We affixed girdle of spite around their necks that stretched up to their chins hence they remain high-headed.

وَجَعَلْنَا مِن بَيْنِ أَيْدِيهِمْ سَدًّا
وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ {9}

09) We further ascertained a barrier amid their arms and a barrier behind them thus we

curtained them off, thereby they remain visionless.

وَسَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ {10}

10) It is same for them whether you admonish them or never warn them. They will not believe.

إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ الْغَيْبَ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ {11}

11) You can admonish only the one who follows the evocation; and holds in reverence the most benevolent, unseen! Therefore you reassure him of the absolution and the munificent reward.

إِنَّا نَحْنُ نُحْيِي الْمَوْتَى وَنَكْتُبُ
مَا قَدَّمُوا وَآثَارَهُمْ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ {12}

12) Certainly it is we who bring to life the dead and we put to record what they have forwarded and their imprints left behind. Besides, we have computed all aspects of it in an elucidated index.

وَاضْرِبْ لَهُم مَّثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ {13}

13) Quote them an instance of the townsfolk, when envoys reached to them.

إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَهُكُم مُّرْسَلُونَ {14}

14) When we sent the two towards them they denied both of them; we then reinforced them with the third. Thus they pronounced: "in fact we have been sent towards you."

قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا وَمَا أَنْزَلَ
الرَّحْمَنُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا تَكْذِبُونَ {15}

15) They asserted: "you are but a human being like us; and though Al-Rehman has not revealed down any of the sort you are merely claiming false.

قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَهُكُم لَمُرْسَلُونَ {16}
وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ {17}

16) They said: "Our God knows we are specifically sent towards you.
17) And obligation upon us is none but to communicate in clear terms."

قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ لَئِنْ لَمْ تَنْتَهُوا لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُم
مِمَّا عَذَابُ آلِيمٍ {18}

18) They replied: "Profound pessimism prevails upon us due to you, if you do not restrain yourselves we will stone you thereby you will have to suffer agonizing persecution from our side."

قَالُوا طَائِفُكُمْ مَعَكُمْ أِنْ أَدَّيْتُمْ
بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ {19}

19) They said: "Your pessimism is within your own. What if you were reminded for contemplation? Instead you people are transgressors."

وَجَاءَ مِنْ أَفْصَى الْمَدِينَةِ رَجُلٌ
يَسْعَى قَالَ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ {20}

20) After a while a man came running through fringes of the town and affirmed: "O the people of my community! Abide by the envoys!

اتَّبِعُوا مَنْ لَا يَسْأَلُكُمْ أَجْرًا وَهُمْ مُهْتَدُونَ {21}

21) Follow those who are not demanding any reward. Besides, they are well guided?

وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ {22}

22) And why should I not worship Him who molded me and ultimately towards him you too will return.

أَتَأْخُذُ مِنْ دُونِهِ آلِهَةً إِنْ

يُرِدُّنَ الرَّحْمَنَ بِضُرٍّ لَا تُغْنِ عَنِّي شَفَاعَتُهُمْ شَيْئًا وَلَا يُنْقِذُون {23}

23) Do you regard others as God in lieu of Him? Though, if Al-Rehman intended to harm, their blessings can not spare me of it nor can rescue me out of it.

إِنِّي إِذَا لَفِي ضَلَالٍ مُبِينٍ {24}

24) In case I did, indeed I would be in obvious bewilderment.

إِنِّي آمَنْتُ بِرَبِّكُمْ فَاسْمِعُون {25}

25) So listen to me! I do accede believing in your God!

قِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَا لَيْتَ قَوْمِي يَعْلَمُونَ {26}

بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ {27}

26) He was told, "Get into the paradise." He said, "Alas! Had my community realized, 27) That is how my God has forgiven me and regarded me amongst those to be honored."

وَمَا أَنْزَلْنَا عَلَى قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِّنَ السَّمَاءِ وَمَا كُنَّا مُنْزِلِينَ {28}

28) Nor we then descended troops from the sky neither we were so to descend;

إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَامِدُونَ {29}

29) Merely it had been a single roaring thunder; ensuing thence they became extinct.

يَا حَسْرَةً عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِّن رَّسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ {30}

30) Pity upon mankind! Never arrived to them any of the envoys but they did scoff at him.

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ {31}

31) Do they not observe how many of those belonging centuries before them we did annihilate that factually could never make a come back to them.

وَأِنْ كُلٌّ لَّمَّا جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ {32}

32) However, all of them eventually will be presented before us altogether.

وَأَيُّهُ لُحْمٌ أَرْضٌ الْمَيْتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا

فَمِنْهُ يَأْكُلُونَ {33}

33) A sign for them is the barren land that we revitalize and raise there from the cereal of which ultimately they consume.

وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّن نَّخِيلٍ

وَأَعْنَابٍ وَقَجْرْنَا فِيهَا مِنَ الْعُيُونِ {34}

34) And we grow farms of date palms and vines there from so also we cause to stream rivulets in it.

لِيَأْكُلُوا مِنْ ثَمَرِهِ
 وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ {35}

35) So that they may consume of its yield, though their hands have not carried it out. Then why do they not show gratitude?

سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ
 وَمِمَّا لَا يَعْلَمُونَ {36}

36) Highly dignified is He who created couples in whatever is grown on the earth and in their own selves, so also in whatever is yet unknown to them.

وَأَيُّهُ لُحْمٌ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ
 فَإِذَا هُمْ مُظْلِمُونَ {37}

37) A sign exist for them in the night, we strip off the day from it; thereby, thence they get into the dusk.

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا
 ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ {38}

38) Also the sun that takes its course to the set-up meant for it. This happens as per preordain of the supreme-omnipotent, the most omniscient!

وَالْقَمَرَ قَدَرْنَاهُ مَنَازِلَ حَتَّى
 عَادَ كَالْعُرْجُونِ الْقَدِيمِ {39}

39) And the moon, we predestined its phases, until it turns to be like a long-dried bowed cane.

لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ
 الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ {40}

40) It is not for the sun that it ought to overtake the moon nor for the night to precede of the day; while all are floating in the cosmos.

وَأَيُّهُ لَهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفَلَكِ الْمَشْحُونِ {41}

41) Of significance for them is the fact that we carried their progeny in a packed ship.

وَخَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ {42}

42) Afterwards too, we let similar of it created for them which they used to embark on.

وَإِنْ نَشَاءُ نُغْرِقْهُمْ فَلَا صَرِيخَ لَهُمْ
 وَلَا هُمْ يُنْقَذُونَ {43}

43) If we wanted, we could have let them sink, thence, there would have been no cry for them, nor would they have been rescued.

إِلَّا رَحْمَةً مِنَّا وَمَتَاعًا إِلَى حِينٍ {44}

44) Except by mercy from our side and as an endowment for a while.

وَإِذَا قِيلَ لَهُمُ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ {45}

45) As and when they are told: hold in reverence whatever is in front of you as well what has been there following you, so that you may be kindly graced,

وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ {46}

46) So also whenever an indication from the indications of their God reached to them; they

became instead averse to it.
وَإِذَا قِيلَ لَهُمْ أَنْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ قَالَ الَّذِينَ كَفَرُوا
لِلَّذِينَ آمَنُوا أَنْطَعِمُ مَنْ لَوْ يَشَاءُ اللَّهُ أَطْعَمَهُ إِنْ أَنْتُمْ إِلَّا فِي
ضَلَالٍ مُبِينٍ {47}

47) So also, when it is told to them: 'spend from whatever Allah has bestowed to you!' people who disbelieve tell to the believers, "should we feed them whom Allah may feed if he so willed? You are instead in the obvious misconception."

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ {48}

48) While they go on reiterating: if you were really truthful, tell us how far this pledged meet up is?

مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ {49}

49) None else they are waiting for, except a roaring thunder, which shall grab them while they would still be disputing it.

فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَى أَهْلِهِمْ يَرْجِعُونَ {50}

50) Ensuing, they will not be able to declare the will nor be able to return to their families.

وَتُفَوِّخُ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَى رَبِّهِمْ يَنْسِلُونَ {51}

51) As the soor is blown in, ensuing thence they will be raised from the graves to face their God.

قَالُوا يَا وَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ

وَصَدَقَ الْمُرْسَلُونَ {52}

52) Telling: 'Alas our misfortune! Who arose to us from our beds? This is what was promised by Al-Rehman and truthfully conveyed by the envoys.

إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا مُحْضَرُونَ {53}

53) It would have been none else than a single roaring thunder, ensuing then; they will be presented before us altogether.

فَالْيَوْمَ لَا تَنْظُمُ نَفْسٌ شَيْئًا وَلَا تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ {54}

54) Thus on that day no one will be accused a bit unjustly nor will you be awarded except for what you had been doing!

إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَكِهِونَ {55}

55) Imperatively, inmates of the paradises will be taken up by amusement on that day.

هُمْ وَأَزْوَاجُهُمْ فِي ظِلَالٍ عَلَى الْأَرَائِكِ مُتَكِوُونَ {56}

56) They with their spouses will recline on high up thrones in cool shades.

لَهُمْ فِيهَا فَاكِهَةٌ وَلَهُمْ مَا يَدْعُونَ {57} سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ {58}

57) For them therein will be fruits; besides, whatever they call for will be theirs!

58) "Be in peace!" will be the greetings from God, the most merciful!

وَأَمَّا تَزُوا الْيَوْمَ أُيُّهَا الْمُجْرِمُونَ {59}

59) "And o the culprits! Get segregated today!"

أَلَمْ أَعْهَدْ لِلْإِنْسَانِ يَا بَنِي آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ {60}

60) "Did we not take a pledge from you, o the progeny of Adam? That you will never abide by Satan. Surely, he happens to be your well-defined adversary.

وَأَنْ اعْبُدُونِي هَذَا صِرَاطٌ مُسْتَقِيمٌ {61}

61) And that you should worship me. This as such is the righteous path."

وَلَقَدْ أَصَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا أَفَلَمْ تَكُونُوا تَعْلَمُونَ {62}

62) "Whereas essentially he did cause so many masses amongst you to astray, did you yet not bear comprehension?

هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ اصْلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُونَ {64}

63) "This is the hell, which you were augured about, collide to it today, because you had been denying."

الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ {65}

65) That day we will seal off their mouths and let their arms speak out to us and let their legs testify whatsoever they had been accomplishing.

وَلَوْ نَشَاءُ لَمَمَسْنَا عَلَىٰ أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّى يُبْصِرُونَ {66}

66) Had we so wished, we could have imposed affliction on their eyes. Ensuing, they must have struggled finding the way. Thence, where from they could have seen?

وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَىٰ مَكَانَتِهِمْ فَمَا اسْتَطَاعُوا مُضِيًّا وَلَا يَرْجِعُونَ {67}

67) And had we intended we could have crippled them right at their place. As a result they neither have been able to move forward nor to return back.

وَمَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ {68}

68) Moreover, to someone whom we advance to senility, we cause him to degenerate in constitution. Will then they not understand?

وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُبِينٌ {69}

69) Neither we imparted him with the poetic erudition nor ought it to be done for him. It ensues to be none else but an evocation! Ever perusable, well explicit!

لِيُنْذِرَ مَنْ كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ {70}

70) So as to admonish him who happens to be alive, as well to let the word come true for the unbelievers.

أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِنَّا عَمَلًا أَيْدِيًا أَنْعَمَّا فَهُم لَهَا مَالِكُونَ {71}

71) Do they not observe that we did create by virtue of our hands, the livestock so they posses them.

وَدَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ {72}

72) and we made those subjugated to them. Thereby some of those they take to ride and obtain feed out of some.

وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبُ أَفَلَا يَشْكُرُونَ {73}

73) There exist in those benefits and drinkable feeds for them. Will then they not appreciate?

وَاتَّخَذُوا مِن دُونِ اللَّهِ آلِهَةً لَّهُمْ يُنصِرُونَ {74}

74) Whereas they deify the other in lieu of Allah as the supreme ruler so that they may help them.

لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُنْدٌ مُّحْضَرُونَ {75}

75) They happen to be incapable to help them, yet they remain as a mob surrounding them.

فَلَا يَحِزُّكَ قَوْلُهُمْ إِنَّا نَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ {76}

76) Therefore, their assertion should not disappoint you. We comprehensively know whatever they hide and whatsoever they declare.

أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِن نُّطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ {77}

77) Have not human being observed that we indeed produced him from a droplet;

subsequently then, he became vociferous disputer.
وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ {78}

78) While one puts to us an example, he forgets his own creation: "who can revive this skeleton as it became totally perished?"

قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ {79}

79) Declare: "He, who brought it into being for the first time will revive it! And He happens to be the most omniscient of all creations."

الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ مِّنْهُ تُوقِدُونَ {80}

80) He who emanated fire from green tree for you. Ultimately thereby you obtain the combustion out of it.

أَوَلَيْسَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِقَادِرٍ عَلَى أَنْ يَخْلُقَ مِثْلَهُمْ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ {81}

81) Whether He who created the heavens and the earth will not be competent enough to recreate the same? Why not! He happens to be the most omniscient the supreme creator!

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ {82}

82) In fact when He intended something, His ordain has been to say for it: "Be done!" So it did happen.

فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ {83}

83) Thus exaltation is for Him, rest in His hands reigns of all entities! Ultimately towards him you will have to return.

سورة الصف (61)

SURA AL-SAFF (61)

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ
بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

سَبِّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ {1}

1) Whatever exists in the heavens, so also, whatsoever exists in the earth, remain in adulation for Allah, and he happens to be the almighty, the wisest.

يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ {2}

2) O those, who acceded to believe, why do you say so which you do not do?

كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ {3}

3) Highly hateful is, in the perspective of Allah, that you say such which you do not do.

إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ بُنْيَانٌ مَّرصُومٌ {4}

4) Imperatively Allah loves those who battle in his course with solidarity as though they were a stoutly integrated structure.

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ لِمَ

تُؤْذُونَنِي وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ فَلَمَّا

زَاغُوا أَزَاعَ اللَّهُ قُلُوبَهُمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ {5}

5) and the time when Moses asked his community: "O my people why do you hurt me in spite of realizing certainly that I am an envoy of Allah duly sent towards you?" eventually when they diverged, Allah got their hearts diverged as Allah never guides the wicked community.

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا
لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُبِينٌ {6}

6) And the time when Jesus the son of Maryam proclaimed: "O the descendents of Israel I am an envoy of Allah duly Sent towards you validating whatever is in my possession from Torah; As well, conveying good news about the envoy to arrive after me, his name being Ahmed."

Ultimately, he having reached to them with clear testimonies, they said, "this is obvious mysticism!"

وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ الْكَذِبَ وَهُوَ يُدْعَى إِلَى الْإِسْلَامِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ (7)

7) So, who shall be the most unjust than the one who fabricates blatant lie on Allah while he is invited towards Islam? And Allah never guides atrocious community.

يُرِيدُونَ لِيُطْفَؤُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُنِمْ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ {8}

8) They intend to put out radiance of Allah by their mouths while Allah is set to accomplish His radiance, howsoever averse the disbelievers may be.

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ
عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ {9}

9) He is the one who has sent his envoy with just guidance and a genuine religion so that it overwhelms all other doctrines howsoever avers the pagans may be!

يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ
عَلَى تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابٍ أَلِيمٍ {10}

10) O those people who acceded to believe, should you be prompted, more logically upon dealing that will save you of the agonizing tribulation?

تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ
فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَلِكَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ {11}

11) You ought to believe in Allah and His envoy, as well as, must strive hard in the course of Allah with your resources and lives. This of yours will be very worthy for you if you could realize.

يَغْفِرْ لَكُمْ دُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسَاكِنَ
طَيِّبَةً فِي جَنَّاتٍ عَدْنٍ ذَلِكَ الْفَوْزُ الْعَظِيمُ {12}

12) He will absolve you of your sins. Further He will let you enter the paradises beneath which streams the rivulets, and into the finest residences therein the eternal paradises! This being the attainment par-magnificence!

وَأُخْرَى تُحِبُّونَهَا نَصْرٌ
مِّنَ اللَّهِ وَفَتْحٌ قَرِيبٌ وَبَشِّرِ الْمُؤْمِنِينَ {13}

13) And the other that you crave for, the aid from Allah and a swift victory! So reassure the believers.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا
أَنْصَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ مَنْ أَنْصَارِي إِلَى اللَّهِ
قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ فَأَمْنَتْ طَائِفَةٌ مِّنْ بَنِي إِسْرَائِيلَ

وَكَفَرَتْ طَائِفَةٌ فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ {14}

14) O those people, who acceded to believe, turn out to be the supporters of Allah, same as Jesus the son of Maryam asked to his apostles: "who supports me for the sake of Allah?" the apostles declared: "we are the supporters of Allah!" eventually, a sect amongst the bene-Israel embraced the faith and a sect declined; thus we favored those who believed, against their adversary. Ensuing, they prevailed over.

سورة الفجر (89)

SURA AL-FAJR (89)

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ
بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَالْفَجْرِ {1} وَلَيَالٍ عَشْرٍ {2} وَالشَّفْعِ وَالْوَتْرِ {3} وَاللَّيْلِ إِذَا يَسْرِ {4}

01) I swear by the dawn, 02) and by the ten nights, 03) and by the odd and by the even, 04) and by the night as it falls.
هَلْ فِي ذَٰلِكَ قَسَمٌ لِّذِي حَجَرٍ {5}

05) Does undertaking such an oath matter for the prudent one?

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ {6}

06) Have you observed how your God dealt with Aad?
إِرَمَ ذَاتِ الْعِمَادِ {7} الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ {8} وَتَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ {9}

07) The 'Erum', comprised of sustaining columns, 08) such as never of the sort were created in the region. 09) And 'Thamud', who used to cut the hills in the valley.

وَفِرْعَوْنَ ذِي الْأَوْتَادِ {10} الَّذِينَ طَعَوْا فِي الْبِلَادِ {11} فَأَكْثَرُوا فِيهَا الْفَسَادَ {12}

And Pharaoh, the bearer of the stakes. Those who took up rebellion in the regions. Thus, they did spread unruliness therein. [10-12]

فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ {13} إِنَّ رَبَّكَ لَبِالْمِرْصَادِ {14}

13) Ensuing, your God inflicted upon them whip of tribulation. 14) Surely, your God does hold the vigilant watch.

فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ {15}

15) So, as for the human being, whenever its God puts him to test and thereby grants him dignity and affluence it eventually says: "my God has honored me!"

وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ {16}

16) Whereas upon it having been put to test and thereby constraints put over its livelihood, it asserts: "my God has disgraced me!"

كَلَّا بَلْ لَّا تُكْرُمُونَ الْيَتِيمَ {17} وَلَا تَحَاضُّونَ عَلَىٰ طَعَامِ الْمِسْكِينِ {18} وَتَأْكُلُونَ الثَّرَاثَ أَكْلًا لَّمًّا {19}

17) Not so! But you never generously aid the orphans. 18) Nor you persuade insisting feeding the deprived. 19) Instead, you consume whole the inheritance utilizing it.

وَنُحِبُّونَ الْمَالَ حُبًّا جَمًّا {20} كُلًّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا {21} وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا {22}

20) Also, you love the wealth by profound affection! 21) No! But when the earth will be wrecked flattened to wreckage. 22) And your God will appear, along with the angels marshalling in rows!

وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ الذِّكْرَى {23}

23) Then on that day the Hell will be brought-in! That day human being will reminisce but what this reminisce it would be for him!

يَقُولُ يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي {24} فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابُهُ أَحَدًا {25} وَلَا يُوثِقُ وِثْقُهُ أَحَدًا {26}

He will exclaim: "Oh my misfortune! Alas had I invested in advance for my eternal life!"
Ultimately that day his punitive torment will be such as no one would have tormented that sort; and the grip that no one would have gripped that sort! [24-26]

يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ {27} ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً {28}

27) "O you the soul so serene! 28) Return towards your God highly pleased graciously pleasing!

فَادْخُلِي فِي عِبَادِي {29} وَاَدْخُلِي جَنَّتِي {30}

29) And get into my dear beings. 30) And enter my paradise!"

سورة نوح (71)

SURA-NUH (71)

اغُوذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِنْ قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ {1}

1) We indeed Sent Noah towards his nation, "Forewarn your people before the agonizing tribulation takes hold of them."

قَالَ يَا قَوْمِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ {2}

2) He declared: O my people! Essentially I am conveyor of admonition to you in clear terms.

أَنْ اعْبُدُوا اللَّهَ وَاتَّقُوهُ وَأَطِيعُوا {3}

3) That you should worship Allah and hold him in high reverence and obey me!

يَغْفِرْ لَكُمْ مِّنْ ذُنُوبِكُمْ وَيُخَخِّرْكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ لَوْ كُنْتُمْ تَعْلَمُونَ {4}

4) He will absolve you of your sins and will prolong your term till the designated precise moment, certainly, Allah never defers the precise moment when it has to occur. Had you been aware!

قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا {5} فَلَمْ يَزِدْهُمْ دُعَائِي إِلَّا فِرَارًا {6}

5) He implored: "O my God, I had been urging my people through dusk and dawn; 6) but my appeal merely boosted them to run away."
وَأَنِّي كَلَّمَا دَعَوْتُهُمْ لَتَغْفِرَ لَهُمْ جَعَلُوا أَصَابِعَهُمْ

فِي آذَانِهِمْ وَاسْتَعْصَمُوا ثِيَابَهُمْ وَأَصْرُوا وَاسْتَكْبَرُوا اسْتِكْبَارًا {7}

7) Moreover as and when I appealed to them, so that you may forgive them; they put their fingers into their ears, held their apparels to veil moreover persisted and became supercilious in self conceit!

ثُمَّ إِنِّي دَعَوْتُهُمْ جَهَارًا {8} ثُمَّ إِنِّي أَعلنتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا {9}

8) Again and again I appealed to them vociferously.

9) Repeatedly I declared to them publicly, so also confided them in Confidence.

فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا {10}

10) Thus, I told them: You must apologize to your God; verily, he happens to be very forgiving.

يُرْسِلُ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا {11} وَيُمْدِدْكُمْ بِأَمْوَالٍ وَيَنْبِيْنَ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا {12}

11) He will shower upon you copious rains from the sky. 12) And aid you with assets and sons, further, He will bloom the ranches and flow the rivulets all for you.

مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا {13}

13) Why do you not wish for Allah the solemnity?

وَقَدْ خَلَقَكُمْ أَطْوَارًا {14}

14) That he had produced you in a phased manner.

أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَاوَاتٍ طِبَاقًا {15}

15) Have you not observed how Allah created seven heavens in stratum?

وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا {16}

16) With the moon placed therein shining, as well as the sun set glowing.

وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا {17}

17) That Allah has grown you from the soil vegetating.

ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا {18}

18) Again He will replace you therein and thereafter bringing you out re-emerging!

وَاللَّهُ جَعَلَ لَكُمُ الْأَرْضَ بِسَاطًا {19} لِيَسْلُكُوا مِنْهَا سُبُلًا فِجَاجًا {20}

19) That Allah has laid down the earth as a floor meant for you. 20) So that you traverse through it by widespread passages.

قَالَ نُوحٌ رَّبِّ إِنَّهُمْ عَصَوْنِي وَاتَّبَعُوا مَنْ لَمْ يَزِدْهُ مَالَهُ وَوَلَدَهُ إِلَّا خَسَارًا {21}

21) Noah implored: "O my God, they have defied me altogether; instead, they obeyed him whose assets and brood furthered him in none but the ruination.

وَمَكَرُوا مَكْرًا كَبِيرًا {22}

22) Furthermore, they designed too haughty a stratagem.

وَقَالُوا لَا تَنْدُرُنَّ آلِهَتَكُمْ وَلَا تَنْدُرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَئُوثَ وَيَعُوقَ وَنَسْرًا {23}

23) Thus they asserted, "You may never desert your supreme ruler, neither should you abandon 'Vadda', 'Suva', 'Yaguth', nor 'Yauque', nor 'Nasra'!"

وَقَدْ أَضَلُّوا كَثِيرًا وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا {24}

24) Whereas they misled so many to stray, hence not augment the offenders but in utter bewilderment.

مِمَّا خَطِيئَاتِهِمْ أُغْرِفُوا فَأَذْخَلُوا نَارًا فَلَمْ يَجِدُوا لَهُمْ مِّنْ دُونِ اللَّهِ أَنْصَارًا {25}

25) Their blunders; due to which they were drowned, eventually landed them in the fire; thence they found no one to shelter them besides Allah.

وَقَالَ نُوحٌ رَبِّ لَا تَذَرْنِي عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا {26}

26) Then Noah implored: "O my God not leave behind a single haven upon the earth for any of the disbelievers."

إِنَّكَ إِن تَذَرُهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا {27}

27) In case you let go them, they will mislead your devotees, and will produce progeny of none but impious betrayers!

رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَن دَخَلَ بَيْتِيَ مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا {28}

28) O my God, forgive me, also my parents, and whosoever enters my house embracing the faith, and also the believer men and women; while not enhancing the offenders except in utter ruination.

SURA AL-QADR (97)

سورة القدر (97)

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ
بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ {1}

1) We indeed revealed it down in night of the destiny.

وَمَا أَذْرَاكَ مَا لَيْلَةُ الْقَدْرِ {2}

2) However what you perceive night of the destiny to be?

لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ {3}

3) Night of the destiny is far better than a thousand months!

تَنْزِيلُ الْمَلَائِكَةِ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِّنْ كُلِّ أَمْرٍ {4}

4) Angels and Ruh descends therein with the approvals from their God pertaining to each matter.

سَلَامٌ هِيَ حَتَّى مَطْلَعِ الْفَجْرِ {5}

5) Greeting peace all along till the break of dawn.

سورة الحجر (15)

SURA AL-HIJR (15)

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ
بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

الرَّ تِلْكَ آيَاتُ الْكِتَابِ وَقُرْآنٍ مُبِينٍ {1}

01) Alif, Laam, Raa, these are expressions of the scripture and the explicit Quraan.

رُبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ {2}

02) At one time, those who disbelieved might earnestly feel had they been Muslims.

ذَرُهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهِمُ الْأَمَلُ فَسَوْفَ يَعْلَمُونَ {3}

03) Let them be free to prosperously utilize and enjoy, so also let them be enthralled in high ambitions. Soon eventually they will realize.

وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ مَعْلُومٌ {4}

04) We never annihilated any of the townships, unless there had been an acknowledged script for it.

مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَأْخِرُونَ {5}

05) Pertaining to any community, neither its precise time befalls early nor is it deferred.

وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ {6}

06) They assert, "O you the person, upon whom the evocation has been revealed down; imperatively, you must have gone frenzied.

لَوْ مَا تَأْتِينَا بِالْمَلَائِكَةِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ {7}

07) Had you been really true why then you not appear before us with angels?"

مَا نُنَزِّلُ الْمَلَائِكَةَ إِلَّا بِالْحَقِّ وَمَا كَانُوا إِذَا مُنْظَرِينَ {8}

08) We never troop down angels but with sound justification; however then they never get a respite.

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ {9}

09) It is we, who revealed down the evocation. And rest assured! We will be definitely protecting it.

وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فِي شَيْعِ الْأَوَّلِينَ {10}

10) Nevertheless, prior to you too we had been sending envoys amongst the earlier sects.

وَمَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ {11}

11) However never reached them any envoy but they did scoff at him.

كَذَلِكَ نَسْلُكُهُ فِي قُلُوبِ الْمُجْرِمِينَ {12}

12) This is how we pierce it through the hearts of the culprits.

لَا يُؤْمِنُونَ بِهِ وَقَدْ خَلَتْ سُنَّةُ الْأَوَّلِينَ {13}

13) They will never assent believing in it as had been the precedent of former ones.

وَلَوْ فَتَحْنَا عَلَيْهِمْ بَابًا مِّنَ السَّمَاءِ فَظَلُّوا فِيهِ يَعْرُجُونَ {14}

لَقَالُوا إِنَّمَا سُكِّرَتْ أَبْصَارُنَا بَلْ نَحْنُ قَوْمٌ مَسْحُورُونَ {15}

14) Even if we opened a corridor onto them in the heavens and they continued climbing therein;

15) They will merely claim: "Virtually our eyes got bemused, no! But we people got mesmerized!"

وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّاظِرِينَ {16}

16) We did set the constellations in the heavens so also made it elegant for the viewers.

وَحَفِظْنَاهَا مِنْ كُلِّ شَيْطَانٍ رَجِيمٍ {17}

17) And we made it secured from every Satan the highly banished.

إِلَّا مَنْ اسْتَرَقَ السَّمْعَ فَاتَّبَعَهُ شَهَابٌ مُبِينٌ {18}

18) Barring in case someone furtively listens then a well marked meteoroid chases him.

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَوْزُونٍ {19}

19) For the earth, we did spread it out and installed the rocks in it; as well we grew therein every entity well –balanced.

وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ وَمَنْ لَسْتُمْ لَهُ بِرَازِقِينَ {20}

20) We did lay therein means of sustenance for you so also for whom you would not have been the endowers.

وَلَنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنَزِّلُهُ إِلَّا بِقَدَرٍ مَعْلُومٍ {21}

22) There is none of the kind but we posses vast reserves of it though we do not release out of it except in the notified quantum.

وَأَرْسَلْنَا الرِّيَّاحَ لَوَاقِحَ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَسْقَيْنَاكُمُوهُ وَمَا أَنْتُمْ لَهُ بِخَازِنِينَ {22}

22) That we do send the saturated winds. So we cause rainwater to fall from the skies. By means of which we quench your water needs otherwise you not at all are the keepers of its reserves.

وَأِنَّا لَنَحْنُ نُحْيِي وَنُمِيتُ وَنَحْنُ الْوَارِثُونَ {23}

23) Of course, it is we who give life and the death; ultimately we will be the successor.

وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ وَلَقَدْ عَلِمْنَا الْمُسْتَأْخِرِينَ {24}

24) By all means we had known those preceding you and we knew those to come later as well.

وَإِنَّ رَبَّكَ هُوَ يَجْثُرُهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ {25}

25) It is indeed your God who will flock them together. He is the wisest, the omniscient.

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ {26}

26) That factually we did create human being from crust of the moldered loam.

وَالْجَانَ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ السَّمُومِ {27}

27) As for the jinn, long back we did create him from the blazing fire.

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِّن صَلْصَالٍ مِّنْ حَمَإٍ مَّسْنُونٍ {28}

28) The time when your God declared to the angels: "I am determined to create the human species from the crust of the moldered loam.

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِن رُّوحِي فَقَعُوا لَهُ سَاجِدِينَ {29}

29) Ensuing when I mold him and puff into him the Ruh from me you should prostrate before him kneeling down."

فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ {30}

30) Thus all the angels knelt down before him collectively.

إِلَّا إِبْلِيسَ أَبَى أَن يَكُونَ مَعَ السَّاجِدِينَ {31}

31) But for 'Iblees'! He defied being among those who prostrated.

قَالَ يَا إِبْلِيسُ مَا لَكَ أَلَّا تَكُونَ مَعَ السَّاجِدِينَ {32}

32) He was asked, "O Iblees! What caused you not being with the prostrating lot?"

قَالَ لَمْ أَكُن لِّأَسْجُدَ لِبَشَرٍ خَلَقْتَهُ مِن صَلْصَالٍ مِّنْ حَمَإٍ مَّسْنُونٍ {33}

33) He replied: "never could I prostrate for the human species which you created from the crust of moldered loam."

قَالَ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ {34}

34) He was told: "then get out from here, now you stand utterly banished!

وإِنَّ عَلَيْكَ اللَّعْنَةَ إِلَى يَوْمِ الدِّينِ {35}

35) And the damnation shall persist upon you till the day of final judgment!

قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ {36}

36) He pleaded: "My God, then reprieve me till the day of their resurrection."

قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ {37} إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ {38}

37) He was told: "you will be one getting reprieved till that day for the notified time."

قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَا أَغْوِيَنَّهُمْ أَجْمَعِينَ {39}

35) He argued: "My God, since you let me go astray, I will portray lot of allurements for them in the world, thereby I will mislead them all together to stray"

إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ {40}

40) "Barring the exclusively devout beings of yours amongst them."

قَالَ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ {41}

41) (Allah) declared: "this is the righteous path towards me."

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنِ اتَّبَعَكَ مِنَ الْغَاوِينَ {42}

42) "Be aware! You shall hold no authority over my devout beings but it will be for those of the

strayed lot who abide by you.”
{43} وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ

43) “Inevitably the hell will be the pledged meet up for all of them”
{44} لَهَا سَبْعَةُ أَبْوَابٍ لِّكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَّقْسُومٌ

44) It will have seven doorways. For each of the doors therein is a destined apportioned part.

{45} إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ
45) Honestly reverent ones will live amid blissful orchards and springing streams.

{46} ادْخُلُوهَا بِسَلَامٍ آمَنِينَ
46) “Enter therein warmly welcomed to stay in peace!”

{47} وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ إِخْوَانًا عَلَى سُرُرٍ مُتَقَابِلِينَ
47) We will remove any malice that they might harbor in their hearts; brethrens resting on elevated couches facing each other.
{48} لَا يَمَسُّهُمْ فِيهَا نَصَبٌ وَمَا هُمْ مِنْهَا بِمُخْرِجِينَ

48) They will never get exhausted neither they will ever be evicted from there.

{49} نَبِّئْ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ
49) Let my devotees be informed that I am in essence the most merciful, highly forgiving.

{50} وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ
50) So also, be aware! It is my torment that in fact is the most agonizing torment.

{51} وَنَبِّئُهُمْ عَنْ ضَيْفِ إِبْرَاهِيمَ
51) Moreover inform them about the guests of Abraham.

{52} إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ إِنَّا مِنْكُمْ وَجَلُونَ
52) The time they having entered to him wished: “salaam!” He said: “We get apprehensive of you!”

{53} قَالُوا لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلَامٍ عَلِيمٍ
53) They replied: “do not be apprehensive, we convey good news of a knowledgeable son to you!”

{54} قَالَ أَبَشِّرْهُنِّي عَلَى أَنْ مَسَّنِيَ الْكِبَرُ فِيمَ نُبَشِّرُونَ
54) Abraham asked, “Do you convey me the good news upon my having attained the grand old age? So what actually you are reassuring me about?”
{55} قَالُوا بَشِّرْنَاكَ بِالْحَقِّ فَلَا تَكُنْ مِنَ الْقَانِطِينَ

55) They replied, “We are conveying the good news with utmost veracity hence you should not be one to get despaired.”

قَالَ وَمَنْ يَقْنَطُ مِنْ رَحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ {56}

56) He affirmed, "Who else apart from those wandering stray gets despaired of his God's kindness."

قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ {57}

57) He asked, "So, what intent you have now O you the emissaries?"

قَالُوا إِنَّا أُرْسِلْنَا إِلَى قَوْمٍ مُجْرِمِينَ {58}

58) They told, "We indeed have been sent towards the offending populace,"

إِلَّا آلَ لُوطٍ إِنَّا لَمُنَجُّوهُمْ أَجْمَعِينَ {59}

59) "Except for Lout clan all of whom we ought to save together."

إِلَّا امْرَأَتَهُ قَدَرْنَا لَهَا مِنَ الْغَابِرِينَ {60}

60) "Barring his wife; we determined she must be amongst those who are to be rendered bygone."

فَلَمَّا جَاءَ آلَ لُوطٍ الْمُرْسَلُونَ {61} قَالَ إِنَّكُمْ قَوْمٌ مُنْكَرُونَ {62}

61) Ultimately when the emissaries reached Lout clan, 62) He said: "you are quite alien people!"

قَالُوا بَلْ جِئْنَاكَ بِمَا كَانُوا فِيهِ يَمْتَرُونَ {63}

63) They replied: "instead we came to you with the same pertaining to which they always bore doubt!"

وَأَتَيْنَاكَ بِالْحَقِّ وَإِنَّا لَصَادِقُونَ {64}

64) "More over, we brought it to you with sound justification and for sure we are utmost truthfull!"

فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَاتَّبِعْ أَدْبَارَهُمْ وَلَا يَلْقَاكَ مِنْكُمْ أَحَدٌ وَامْضُوا حَيْثُ تُؤْمَرُونَ {65}

65) "Hence proceed with your family traversing a part in the night; while you should follow them from behind, no one of you should turn to them and should move on as being instructed to you."

وَقَضَيْنَا إِلَيْهِ ذَلِكَ الْأَمْرَ أَنَّ دَابِرَ هَؤُلَاءِ مَقْطُوعٌ مُصْبِحِينَ {66}

66) Thus we ruled this verdict before him: "Very roots of these ones will be laid severed by the morning!"

وَجَاءَ أَهْلُ الْمَدِينَةِ يَسْتَبْشِرُونَ {67}

67) Afterward, residents of the town thronged there cheering each other.

قَالَ إِنَّ هَؤُلَاءِ ضَيْفِي فَلَا تَفْضَحُون {68}

68) He warned them: "Be aware! These are my guests so you should not disgrace me."

وَاتَّقُوا اللَّهَ وَلَا تُخْزُون {69}

69) "Be afraid of Allah and not let me become ashamed."

قَالُوا أَوَلَمْ نَنْهَكَ عَنِ الْعَالَمِينَ {70}

70) They said: "did we not forbid you taking sides with whole the world?"

قَالَ هَؤُلَاءِ بَنَاتِي إِنْ كُنْتُمْ فَاعِلِينَ {71}

71) He appealed: "These are my daughters if you intended to act."

لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ {72}

72) I swear by your life they were just swinging around frenzied in their obsession.

فَأَخَذَتْهُمُ الصَّيْحَةُ مُسْرِقِينَ {73}

73) At last a roaring thunder caught hold of them by break of the dawn.

فَجَعَلْنَاهَا عَلَيْهِمْ حِجَابًا مِّنْ سِجِّيلٍ {74}

74) As a result we turned it upside down and rained upon them stones of molten rock.

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ {75}

75) In fact there lie definite signs in such an occurrence for the discerning intellects.

وَأِنَّهَا لَبِسَبِيلٍ مُّقِيمٍ {76}

76) Nevertheless it is situated right on the highway.

إِنَّ فِي ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ {77}

77) As such there lies a definite sign in this for the believers.

وَإِنْ كَانَ أَصْحَابُ الْأَيْكَةِ لظَالِمِينَ {78}

78) So also in fact the inmates of the thicket had been the sheer offenders.

فَانْتَقَمْنَا مِنْهُمْ وَإِنَّهُمْ لِبِأَمَامٍ مُّبِينٍ {79}

79) Hence we took revenge from them and actually both are situated per se at an obvious landmark.

وَلَقَدْ كَذَّبَ أَصْحَابُ الْحِجْرِ الْمُرْسَلِينَ {80}

80) So also the inmates of Hijr had frankly denied the envoys.

وَأَتَيْنَاهُمُ آيَاتِنَا فَكَأَنُوا عَنْهَا مُعْرِضِينَ {81}

81) While we presented before them our manifestations, still they remained averse to them.

وَكَانُوا يُحْثُونَ مِنَ الْجِبَالِ بُيُوتًا آمِنِينَ {82}

82) They had been carving out dwellings from the mountains quite at peace.

فَأَخَذَتْهُمُ الصَّيْحَةُ مُصْبِحِينَ {83}

83) Ultimately a roaring thunder caught hold of them by the morning.

فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ {84}

84) So whatever they were acquiring could not spare them of it.

وَمَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَإِنَّ
السَّاعَةَ لَأَتِيَةٌ فَاصْفَحِ الصَّفْحَ الْجَمِيلَ {85}

85) Never the less we did create heavens and the earth and whatever is between them but with utmost propriety; and that the precise moment has to occur hence keep forgiving them the courteous pardon!

إِنَّ رَبَّكَ هُوَ الْخَلَّاقُ الْعَلِيمُ {86}

86) In fact it is your God who is the supreme creator, the omniscient!

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ {87}

87) Indeed we did confer upon you seven of the oft repeated verses and the majestic Quraan.

لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِّنْهُمْ
وَلَا تَحْزَنْ عَلَيْهِمْ وَخَفَضْ جَنَاحَكَ لِلْمُؤْمِنِينَ {88}

88) You should not amazingly blink your eyes on whatever we enriched couple of them with; so also should not grieve over them, instead you should lower your arms for the believers.

وَقُلْ إِنِّي أَنَا النَّذِيرُ الْمُبِينُ {89}

89) And proclaim: "I am in essence an admonisher in open and clear terms."

كَمَا أَنزَلْنَا عَلَى الْمُقْتَسِمِينَ {90}

90) Same as that we revealed upon the secessionists.

الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ {91}

91) The people who held Quraan to segments.

فَوَرَبَّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ {92} عَمَّا كَانُوا يَعْمَلُونَ {93}

92) So then by your God we must be questioning them all together.

93) As to what they had been committing.

فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ {94}

94) Hence, declare whatever is being ordered to you and get away from the polytheists.

إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ {95}

95) We will indeed suffice on your side for the deriders.

الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ فَسَوْفَ يَعْلَمُونَ {96}

96) The people who deify some other as God along with Allah will therefore soon realize.

وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ {97}

97) We certainly knew that you get constrained by your heart because of what they utter.

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُن مِّنَ السَّاجِدِينَ {98}

98) Thus exalt your God with admiration and be among those who prostrate in worship.

وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ {99}

99) And worship your God till reaches you the inevitable.

سورة الحديد (57)

SURA AL-HADEED (57)

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ
بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

سَبَّحَ لِلّٰهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ (1)

1) Whatever exists in the heavens and the earth, remain in adulation for Allah; while he happens to be the almighty, the wisest!

لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (2)

2) The empire of the heavens and the earth belongs to Allah; He accords life and the death, also He happens to be omnipotent in every aspect!

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ (3)

3) He is the first and the last, as well, the most apparent, so also, the innermost; moreover, He happens to be the omniscient of all the entities!

هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ (4)

4) He is the one who created the heavens and the earth in six days, and then settled on to the throne, He discerns whatever logs into the earth and whatever emerges out of it; so also, whatever descends from the space and whatever ascends therein! He ensues with you where so ever you may be; as well, Allah is the comprehensive observer of whatever you do!

لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ (5)

5) Belongs to Him the empire of the heavens and the earth and to Allah are referred back all the matters!

يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ (6)

6) He traverses night through the day and traverses day through the night! Furthermore, He fully comprehends the stance of inner selves!

آمِنُوا بِاللَّهِ وَرَسُولِهِ وَأَنْفِقُوا مِمَّا جَعَلَكُمْ مُسْتَخْلِفِينَ فِيهِ فَالَّذِينَ آمَنُوا مِنْكُمْ وَأَنْفَقُوا لَهُمْ أَجْرٌ كَبِيرٌ (7)

7) You must believe in Allah and His envoy, and must invest from whatever He passed on to you as successors therein; thus, for those among you who believed and invest, shall be a great reward!

وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ وَالرَّسُولِ يَدْعُوكُمْ لِمُؤْمِنُوا بِرَبِّكُمْ وَقَدْ أَخَذَ مِيثَاقَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ (8)

8) How is it that you do not come believing in Allah, even as the envoy calls you to believe in your God? Albeit, He had already obtained the pledge from you, had you really been the faithful!

هُوَ الَّذِي يُنَزِّلُ عَلَى عَبْدِهِ آيَاتٍ بَيِّنَاتٍ لِّيُخْرِجَكُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَإِنَّ اللَّهَ بِكُمْ لَرَؤُوفٌ رَحِيمٌ {9}

9) He is the one who reveals the advisory verses upon His devotee; so that He takes you out from darkness towards the radiance; while, Allah in fact happens to be very considerate, the most merciful to you.

وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ مِيرَاتُ
السَّمَاوَاتِ وَالْأَرْضِ لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ
وَقَاتِلَ أَوْلِيكَ أَكْثَرُ دَرَجَةٍ مَنِ الَّذِينَ أَنْفَقُوا مِنْ بَعْدِ وَقَاتِلُوا
وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ {10}

10) How is that, you do not invest in the cause of Allah; though, the entire heritage of the heavens and the earth belongs to Allah? Never shall be equal, the one among you who invested and battled before the victory; these people are greater in grade than those who invested and battled afterward; however, for each of them Allah has promised the best, as Allah remains well aware about whatever you do!

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ وَلَهُ أَجْرٌ كَرِيمٌ {11}

11) Who is the one to proffer Allah with a nice loan, which, ultimately, He credits it compounded for him; in addition, gives him a generous reward?

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَىٰ نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ
بُشْرَاكُمُ الْيَوْمَ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ
هُوَ الْفَوْزُ الْعَظِيمُ {12}

12) On the day you will view the believers, men and women, with their radiance glittering before them, as well, on right aspects of them; "Glad news for you today, the gardens, underneath which are streaming the rivulets; will dwell therein forever! This is the attainment par-magnificence!"

يَوْمَ يَقُولُ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ لِلَّذِينَ
آمَنُوا انظُرُونَا نَقْتَبِسْ مِنْ نُورِكُمْ قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا
فَضُرِبَ بَيْنَهُم بِسُورٍ لَهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ {13}

13) On the day the hypocrites, men and women, will plead to the believers. "Please look at us, let us acquire a bit of your radiance!" They will be told, "Return towards your backside, and then search for the radiance!" Eventually, a wall will be placed between them which shall have a gateway; inner part of it will bear esteemed benevolence, whereas outer side of it will be in the direction of dire tribulation!

يُنَادُونَهُمْ أَلَمْ نَكُنْ مَعَكُمْ قَالُوا بَلَىٰ وَلَكِنَّكُمْ فَتَنْتُمْ
أَنْفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ الْأَمَانِيُّ حَتَّىٰ جَاءَ أَمْرُ
اللَّهِ وَغَرَّكُمْ بِاللَّهِ الْغُرُورُ {14}

14) They will call them aloud: "Were we not with you?" They will be told: "No doubt, but you got infatuated by yourselves and remained awaiting; also, you distrusted and the aspirations led you decoyed until the command of Allah came into force; the worst betrayer finally betrayed you about Allah!"

قَالِ يَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَلَا
مِنَ الَّذِينَ كَفَرُوا مَا أُولَٰئِكَ النَّارُ هِيَ مَوْلَاكُمْ وَبِئْسَ الْمَصِيرُ {15}

15) "Hence, today, no ransom shall be taken from you, nor from those who disbelieved; your ultimate abode is the fire, it becomes your custodian; and, the most agonizing terminus!"

أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ
وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ
فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ {16}

- 16) Has not the time come for people who believed, that their hearts get earnestly submissive for the evocation of Allah and for what has been revealed down of the absolute truth? And, you must not become like people who were accorded the scripture before; but, prolonged lapse of time over them, at last, turned their hearts callous; while majority of them were reprobates!

اعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ {17}

- 17). Know well, He is Allah who revitalizes the earth after its aridity; we have expressed our signs to you, so that you may understand!

إِنَّ الْمُسَدِّقِينَ وَالْمُصَدِّقَاتِ وَأَقْرَضُوا
اللَّهُ قَرْضًا حَسَنًا يُضَاعَفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ {18}

- 18) The men and the women, who donate in charity, as well, proffer nice loan to Allah, in fact; He credits that compounded for them, besides, grant them more generous reward!

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَٰئِكَ هُمُ الصَّادِقُونَ وَالشَّاهِدَاءُ
عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا
بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ {19}

- 19) As of those who believe in Allah and His envoy; these are people who in the view of Allah are the epitomes of truth, and proper to testify; they ought to have their reward and their radiance! However, those who disbelieve and deny our expressions, these people are the acquaintances of hell!

اعْلَمُوا أَنَّمَا الْحَيَاةُ
الدُّنْيَا لَعِبٌ وَلَهْوٌ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ
وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ
مُصْفَرًّا ثُمَّ يَكُونُ حُطَامًا وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ
مِّنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعٌ الْغُرُورِ (20)

- 20) Know well, the worldly life in actual fact is composed of play and fun, so also, the adornment and vying to boast of between you; more so, the eagerness for abundance in wealth and children; same sort as the rain that the vegetations due to it amazes the cultivators. It again withers, then you see it getting yellow and thereafter it becomes debris! While, there is terrible punishment in the hereafter; as well, there is absolution from Allah and (his) appeasement; however, the worldly life is none but sheer deceptive asset!

سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ
وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ ذَلِكَ فَضْلُ
اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ {21}

- 21) Vie to pursue the absolution from your God, and the heaven, the expanse of which is as expansive as the space and the earth; it has been primed for people who shall believe in Allah and His envoy! That is owing to the grace of Allah; He confers it to whomsoever He wishes—For, Allah is the possessor of enormous graciousness!

مَا أَصَابَ مِنْ مُّصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ
مِّن قَبْلُ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ {22}

- 22) Never inflicts any affliction to the earth or to you but it had been in the script before we accomplished that; to execute such has been easy for Allah!

لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ وَاللَّهُ

لَا يُحِبُّ كُلُّ مُخْتَالٍ فَخُورٍ {23}

23) Lest, you may not despair at what you missed, so also, you may not rejoice about what has been granted to you; however, Allah does not like any pretentious, conceited one!

الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ
النَّاسَ بِالْبَخْلِ وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ {24}

24) Those who are stingy and recommend for stinginess to people; so, whoever turns back, then of course, Allah happen to be above any need, highly applauded!

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ
وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ
بَأْسٌ شَدِيدٌ وَمَنْفَعٌ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلَهُ
بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ {25}

25) We had been sending our emissaries with testimonies, as well, we revealed down with them the scripture and the prudence of judgment; so as to let mankind be organized with fairness! We also revealed down the iron, having drastic combat strength in it and many benefits for human race as well; so as to let Allah realize who, without seeing, does support Him and His envoy! Though, by all means, Allah is the strongest, the almighty!

وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ
وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَابَ فَمِنْهُمْ مُهْتَدٍ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ {26}

26) We, in fact, had sent Noah and Abraham and afterward imparted among the progeny of both with the prophet-hood and the scripture; at last, some of them followed the guidance; while, majority of them remained reprobates!

ثُمَّ قَفَّيْنَا عَلَى آثَارِهِم بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَآتَيْنَاهُ الْإِنْجِيلَ
وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهَابِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا
رَعَوْهَا حَقَّ رِعَايَتِهَا فَآتَيْنَا الَّذِينَ آمَنُوا مِنْهُمْ أَجْرَهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ {27}

27) Afterward, we instituted our envoys in sequence subsequent to them; we, thus, instituted Jesus the son of Maryam and imparted him with Injeel; also, we filled the hearts of people who abided by him with compassion and mercy!
As for the monastic convention, they initiated it merely to seek the appeasement of Allah, We never obligated it to them; but they did not foster it as it ought to had been fostered; at last, to people among them who believed in, we granted their reward; but, most of them were impious!

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ
وَأْمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ {28}

28) O people who believed, be reverent to Allah and believe in His envoy; He will confer you with double surities by His esteemed mercy—that, He will assign radiance to you by means of which you will walk; besides, He will forgive you! As, Allah is the most forgiving, extremely merciful!

لِنَّا يَعْلَمَ أَهْلُ الْكِتَابِ أَلَّا يَقْدِرُونَ عَلَى شَيْءٍ مِّنْ فَضْلِ اللَّهِ وَأَنَّ
الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ {29}

29) Lest, the scripture holders know that they have no sort of control over any aspect of the grace of Allah; the grace is solely in the hand of Allah, He confers it to whomsoever He likes; as Allah is the possessor of enormous graciousness!

سورة الحشر

SURA AL-HASHR[59]

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ
بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

سَبَّحَ لِلّٰهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

1. Whatever is there in the heavens and whatever is in the earth, remain in adulation for Allah; while he happens to be the almighty, the wisest!

هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ
لِأَوَّلِ الْحَشْرِ مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا وَظَنُّوا أَنَّهُمْ مَانِعَتُهُمْ
حُصُونُهُمْ مِنَ اللَّهِ فَأَتَاهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا وَقَذَفَ
فِي قُلُوبِهِمُ الرُّعْبَ يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ
فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ

2. He is the one who drove out the disbelievers amongst the scripture holders who from their houses, as the first event of 'amassed round-up'! You never thought they would be ousted, so also, they presumed their castles would be defending them from Allah; but, Allah reached them from the site which they never expected! Thus, He triggered panic in their hearts, and they started demolishing their homes with their own hands and by hands of the believers! Hence, let you learn a lesson, O the sharp-eyed!

وَلَوْ لَا أَنْ كَتَبَ اللَّهُ عَلَيْهِمُ
الْجَلَاءَ لَعَذَّبَهُمْ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابُ النَّارِ

3. Had it not been that Allah obligated upon them the exile; imperatively, He would have punished them in the world; besides, for them is certain the punishment of fire in the hereafter!

ذَٰلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ وَرَسُولَهُ وَمَنْ يُشَاقِّ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

4. That is because they did dissent Allah and His envoy; and, whosoever dissents Allah, be sure then, Allah is the most intense in retribution!

مَا قَطَعْتُمْ مِنْ لَبَنَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً
عَلَىٰ أَصُولِهَا فَبِإِذْنِ اللَّهِ وَلِيُخْزِيَ الْفَاسِقِينَ

5. Whatever you cut of the mellow date-palms or left them erect on their roots; so did, as per the sanction of Allah, in order that He degrades the reprobates!

وَمَا أَفَاءَ اللَّهُ
عَلَىٰ رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ
وَلَكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ عَلَىٰ مَنْ يَشَاءُ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

6. Whatever spoils from them Allah did give His envoy; however, you neither strove in pursuit of it, urging the horses, nor, riding the camels! But, Allah makes His envoys hold sway over whomsoever He wished; as Allah is omnipotent in every aspect!

مَا أَفَاءَ اللَّهُ عَلَىٰ رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ
وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ
دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا
نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

7. Whatever spoils from the townships folk Allah gave to His envoy; it is meant for Allah and for the envoy and for his relatives, so also, for orphans and the destitute and travelers; lest, it may not turn as the capital between the affluent among you! Whatever the envoy gives you, that only, you may acquire; no matter what he restrains you from, you must refrain in accordance! You must sincerely revere Allah; be sure, Allah is the most intense in retribution!

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ
يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ

8. For the poor of emigrants, those ousted from their dwellings and their properties; as they seek the grace and the appeasement of Allah, and remain striving in support of Allah and His envoy; these are people who are the epitomes of honesty!

وَالَّذِينَ تَبَوَّؤُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ
يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً
مِّمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ
وَمَنْ يُوقِ شَخْخِ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ

9. And, also for people who had their dwellings and the belief settled before them, they love who immigrates towards them; as well, they never feel in their inner-selves any yearning for what they are granted; but, keep (them) foremost upon their own, even though they by themselves were more worth for it! And, whosoever covers up the dearth in his inner-self; such are people who ultimately will succeed!

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا
وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا
غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَؤُوفٌ رَحِيمٌ

10. Whereas, those who arrived later on to them; they implore: "O our God forgive us, and to our brethren who preceded us in the belief; and let not our hearts bear any malice towards the believers; o our God you are, certainly, the most compassionate, extremely merciful!"

أَلَمْ تَرَ إِلَى
الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ
الْكِتَابِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نُطِيعُ فِيكُمْ
أَحَدًا أَبَدًا وَإِنْ قُوتِلْتُمْ لَنَنْصُرَنَّكُمْ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ

11. Have you not observed the hypocrites telling their brethren; the nonbelievers amongst the scripture holders, "In case you are thrust out, we will for sure depart with you; also forever, we will never abide by anyone in your matter; and if war is waged against you, we will firmly support you!"? Whereas, Allah affirms that they are asserting utter falsehood!

لَئِنْ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ وَلَئِنْ قُوتِلُوا لَا يَنْصُرُونَهُمْ
وَلَئِنْ نَصَرُوهُمْ لَيُوَلِّنَنَّ الْأُخْدَارَ ثُمَّ لَا يُنصُرُونَ

12. In case they are thrust out, they would never depart accompanying them. Moreover, if subjected to war, they would never support them; and, even if they supported them, they would turn their backs; after that, they would never receive any support!

لَأَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِّنَ اللَّهِ ذَلِكَ بِأَنَّهُمْ قَوْمٌ
لَّا يَفْقَهُونَ

13. In fact the more intense dread in their hearts is you, rather than Allah! That is so because these are the people who are essentially imprudent!

لَا يُقَاتِلُونَكُمْ جَمِيعًا إِلَّا فِي قُرَى
مُحَصَّنَةٍ أَوْ مِنْ وَرَاءِ جُدُرٍ بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ تَحْسَبُهُمْ
جَمِيعًا وَقُلُوبُهُمْ شَتَّىٰ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَعْقِلُونَ

14. They never battle you together, but, either confined in the fortified townships or from behind the walls; the internal conflict among them is terrible; while you presume them to be united, their hearts are divergent; that is so because those are the people who lack the understanding!

كَمَثَلِ الَّذِينَ مِنْ قَبْلِهِمْ قَرِيبًا ذَاتُوا وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

15. Same like those who passed before them recently; they suffered the intense scourge consequent to their attitude; also, there will be the agonizing punishment for them!

كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ
قَالَ إِنِّي بَرِيءٌ مِنْكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ

16. Same like Satan, as he tells the human being to rebut the faith; as a result, when the human being relinquishes the belief, he says, "I dissociate myself from you; I dreadfully fear Allah—the supreme owner of all worlds!"

فَكَانَ عَاقِبَتُهُمَا أَنَّهُمَا فِي النَّارِ خَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ الظَّالِمِينَ

17. As a result, the culmination for both of them will be, inevitably, in the fire, for both! Wherein they will inhabit; and, that will be the recompense for the offenders!

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرُوا
نَفْسًا مَّا قَدَّمْتُمْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

18. O you, who believed, you must bear reverence to Allah; and, every soul ought to review as to what he has advanced for tomorrow; again, be reverent to Allah; indeed, Allah remains well informed about whatever you do!

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ أُولَئِكَ هُمُ الْفَاسِقُونَ

19. And you should not become like those who forgot Allah, thereby He ensued they forget their own selves; these people are the utter impious ones!

لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ
الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ

20. Never shall be equal, cronies of the blaze and companions of the heaven; companions of the heaven are those who will achieve the real triumph!

لَوْ أَنزَلْنَاهَا
الْقُرْآنَ عَلَى جَبَلٍ لَّرَأَيْنَاهُ خَاشِعًا مُتَصَدَّعًا مِّنْ خَشْيَةِ
اللَّهِ وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ

21. Had we revealed down this Quraan onto a mountain, you must have seen it humbly splintered by the awe of Allah; such are the examples that we cite to the human being, perhaps they may ponder in!

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ

22. He is Allah that except for Him none is the supreme ruler; He is the omniscient of the secret as well of the evident; He is the most beneficent, extremely merciful!

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ
الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ
الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ

23. He is Allah; except for Him none is the supreme ruler! He is the holiest, the king, the most secure; the most believable, and the prevailing curator! The almighty, The real autocrat, the most overbearing; highly acclaimed he is than whatsoever they associate with him!

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى
يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

24. He is Allah who is the absolute creator, the prime originator, the supreme designer; to Him are entitled all the decent names; glorifies Him Whatever is there in the heavens and the earth; and he is the almighty, the wisest!

اعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
سورة آل عمران
SURA AAL E IMRAN-3

الم {1}

Alif-Laam-meem.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ {2}

Allah—except for Him none else is the supreme ruler; the ever alive, the ultimate maintainer of the entirety!

نَزَّلَ عَلَيْكَ الْكِتَابَ
بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنزَلَ التَّوْرَةَ وَالْإِنْجِيلَ {3}
مِن قَبْلُ هُدًى لِّلنَّاسِ وَأَنزَلَ الْفُرْقَانَ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ
عَذَابٌ شَدِيدٌ وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ {4}

He has revealed down the scripture to you with absolute veracity; approving the trueness of what lay ahead of it! Earlier too, He has revealed down Torah and Injeel; a right guidance for the human beings! Besides, He also revealed down the judicious discretion. Of course, those who disbelieve the testaments of Allah; for them will be the intense punishment; as, Allah is the almighty, aptly adept at reprisal!

إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ
شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ {5}

Allah is the one, that neither an entity in the earth nor in the heavens is obscured for Him!

هُوَ الَّذِي يُصَوِّرُكُمْ
فِي الْأَرْحَامِ كَيْفَ يَشَاءُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ {6}

He is the one who configures you in the wombs how so ever He wishes! Except for Him, none else is the supreme ruler, the almighty, the wisest!

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ
وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ
مِنْهُ ابْتِغَاءَ الْقِثَّةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ
وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ
إِلَّا أُولُوا الْأَلْبَابِ {7}

He is the one who revealed down the scripture unto you; therein are the verses of statute commandments which comprise the essence of the scripture; some of the rest are analogous texts; thus, as for people who harbor deviance in their hearts, ensuing, they pursue with what seems akin out of it in their intention to cause the turmoil and they seek out its interpretation; while, none else than Allah knows its interpretation! However, the erudite scholars in the knowledge maintain: "We firmly believe in it; it is entirely from our God! But, none can bear it in mind except persons with the rational intellect!"

رَبَّنَا لَا تُرِخْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ
لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ {8} رَبَّنَا إِنَّكَ جَامِعُ
النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ {9}

"O our God not let our hearts go in deviance after you having guided us rightly; and bestow your exclusive mercy upon us; imperative indeed, you are the infinite donator! O our God you are definite going to collect the humankind altogether on the day, that no doubt is therein; for sure Allah never reneges on the pledged meet up!"

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ
مِنْ اللَّهِ شَيْئاً وَأُولَئِكَ هُمْ وَقُودُ النَّارِ {10}

Certainly, those who decline to believe, neither their assets nor their brood can suffice against even a bit from Allah! Thus, these are people who will be the fuel of combustion!

كَذَابَ آلَ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا بِآيَاتِنَا فَآخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ
وَاللَّهُ شَدِيدُ الْعِقَابِ {11}

A plight in the manner of Pharaoh Clan, and people previous to them, who had denied our manifestations; so, Allah did grab hold of them by virtue of their sins! And, Allah is the most intense in the retribution!

قُلْ لِلَّذِينَ كَفَرُوا سَعْيُهُمْ
وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ وَبِئْسَ الْمِهَادُ {12}

You proclaim for the nonbelievers: "shortly you will be subjugated, then, you will be rounded up towards the Hell, the worst site to embrace!"

قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا فِئَةٌ تُقَاتِلُ فِي سَبِيلِ اللَّهِ
وَأُخْرَىٰ كَافِرَةٌ يَرَوْنَهُمْ مِثْلَهُمْ رَأْيَ الْعَيْنِ وَاللَّهُ
يُؤَيِّدُ بِنَصَرِهِ مَنْ يَشَاءُ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي
الْأَبْصَارِ {13}

There occurred a matter of great significance for you in those two warring troops; a troop battling in the cause of Allah, and the other in the betrayal! They perceived them by sight very equivalent to themselves; as, Allah enforces with His aid to whomever He wishes for! Surely, lies in that an admonitory lesson for bearers of the vision!

زَيْنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ
وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ
وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ
الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حَسَنُ الْمَآبِ {14}

The fondness of the lusts got elegant for humankind as regards the women, and the male brood, and the vaulted collections of gold and silver; as well as, about the thoroughbred herd of horses, and the cattle droves, and the field of cultivation; these are utilities of the worldly life; but, Allah has with Him the super excellence of the final retreat!

قُلْ أُوتِيتُكُمْ بِخَيْرٍ مِّنْ ذَلِكَ لِّلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٌ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مَّطَهَّرَةٌ
وَرِضْوَانٌ مِّنَ اللَّهِ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ {15}

الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّا أَمَّا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا
عَذَابَ النَّارِ {16}

You say: "should I enlighten you with the better than that one?" Beside their God is set, for the reverently pious people, the orchards, beneath which streams the rivulets, wherein they will dwell forever; also, the immaculate wives; as well as, the liking with pleasure by Allah! As, Allah is the comprehensive observant of (His) beings! People who implore: "O our God we acceded to believe resolutely; so, absolve us of our sins and spare us from the punishment of fire!"

الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَانِتِينَ
وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ {17}

People who remain steadfast with patience; always truthful, so also, submissive with contentment; as well as, who are kind spenders and beseechers of the forgiveness at wee hours!

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُوا الْعِلْمِ قَانِمًا بِالْقِسْطِ
لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ {18}

Allah testifies that He alone and none apart from Him is the supreme ruler; so do the angels and the real erudite ones! The maintainer of entirety with fairness, that except for Him none is the supreme command; the almighty, the wisest!

إِنَّ الدِّينَ عِنْدَ
اللَّهِ الْإِسْلَامُ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ
بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعْغًا بَيْنَهُمْ وَمَنْ يَكْفُرْ بِآيَاتِ
اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ {19}

The real doctrine in the perspective of Allah is Islam; though, people who were given the scripture deviated not but to surpass each other among themselves, after the knowledge having reached to them! So, whosoever renounces verses of Allah; be sure then, Allah is prompt at reckoning!

فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ
وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعَنِ وَقُلْ لِّلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ
أَسْلَمْتُمْ فَإِنْ أَسْلَمُوا فَقَدِ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا
عَلَيْكُمُ الْبَلَغُ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ {20}

If they still argue with you, then say: "I have fully submitted my will to Allah, so have those who abide by me!" And, ask those who were conferred with the scripture and those sans any to read: "Do you accede to submit?" Afterward, if they so accede, they thus got the right guidance; and, if they turn away, then, the only obligation upon you is to convey! While, Allah is the comprehensive

observant of His beings!

إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ
الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ {21}
وَلِلَّذِينَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ {22}

In fact, those who are disbelieving in the verses of Allah, and, killing the prophets sheer unjustly; killing also the persons who are commanding with fairness between the mankind; ensuing indeed, inform them of the agonizing punishment! Such are people whose deeds are rendered void in the world and the hereafter; and for them no one will be the supporter! (21 & 22)

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُدْعَوْنَ إِلَى
كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّى فَرِيقٌ مِّنْهُمْ وَهُمْ مُّعْرِضُونَ {23}

Have you not observed people, who have been given a share from the scripture; as called upon to hold the scripture of Allah the final judge between them, ensuing, a party from them retracted, and they turned hostile!

ذَلِكَ بِأَنَّهُمْ قَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَّعْدُودَاتٍ وَغَرَّهُمْ
فِي دِينِهِمْ مَا كَانُوا يَفْقَرُونَ {24}

This is in reality because they asserted: "never shall catch us the blaze; except for a few days!" as well as, whatever they used to devise held them decoyed concerning their religion!

فَكَيْفَ إِذَا جُمِعْنَا لَهُمْ
لِيَوْمٍ لَا رَيْبَ فِيهِ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ {25}

At last, how it would be when we will assemble them on the day, there is no doubt wherein, and every soul will be adequately repaid for what he did accomplish! While, no injustice to them will be done!

قُلِ اللَّهُمَّ مَالِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ
مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتَعِزُّ مَنْ تَشَاءُ وَتُذِلُّ
مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ {26}

You proclaim: "O Allah, the exclusive owner of the kingdom! You may confer the kingdom to whomsoever you want, and, You may snatch the kingdom from whomsoever you want, as well, you may dignify him to whom you wish, and you may degrade him to whom you so wish! In Your possession is the worth! By all means, You are the omnipotent over every matter!"

تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ
وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ {27}

"You traverse the night through the day; You also traverse the day through the night, moreover, You fetch the live out of the lifeless; You too fetch the nonliving out of the live, as well as, You do

provide inestimable sustenance to whomsoever you like!"

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ وَإِلَى اللَّهِ الْمَصِيرُ {28}

The believers should never hold the nonbelievers allies in lieu of Muslims, the one who still do this, thus, shall have none from Allah in any matter; save for, in case you take precautionary safeguard from them! Hence, Allah warns you of His essence! Toward Allah as such is the destined terminus!

قُلْ إِنْ تَخْشَوْنَ مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمَهُ اللَّهُ وَيَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (29)

You pronounce: "whether you conceal whatever is in your hearts or reveal it, Allah knows it; He knows, as well, whatever exists in the heavens and whatever is there in the earth; by all means Allah is the omnipotent over every matter!"

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُحْضَرًا وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ وَاللَّهُ رَؤُوفٌ بِالْعِبَادِ {30}

On that day every individual will find presented whatever the virtuous deed he carried out, as well, whatever he did of the evil; he would long for that had there been an extensive distance between him and it! Hence, Allah warns you of His essence; Allah, however, is the most considerate with the humans!

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ (31)
قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ (32)

You tell: "If you in fact love Allah then follow me, Allah will love you too, furthermore, He will absolve you of your misdeeds; Allah is, as well, the most forgiving, extremely merciful!" Tell them to abide by Allah and the prophet; consequently if they turn back, then, be aware Allah never likes the disbelievers!

إِنَّ اللَّهَ اصْطَفَى آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ
وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ {33}
ذُرِّيَّةَ بَعْضُهَا مِنْ بَعْضٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ {34}

Allah specially selected Adam and Noah, as well, the clan of Abraham and the clan of Imran over the worlds; a progeny of some of it from another! Allah is the most omniscient the best listener!

إِذْ قَالَتِ امْرَأَةُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ
مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ {35}

When a wife of Imran prayed: "My God, I avow to devote consecrated for You whatever is there in my womb; You thus accept from me, You and only You are the omniscient the thorough listener!"

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ
وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ
وَذَرَيْتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ {36}

Subsequently, having delivered her she said: "my God, in fact I delivered her a female!" While, Allah knew well about what she delivered. "But, never a male can be like a female. Now, I name her as Maryam and earnestly seek your refuge for her and her progeny from Satan, the banished demon!"

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ
حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا
زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَا مَرْيَمُ أَنَّىٰ لَكَ هَذَا
قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ {37}

Following, her God accepted her with a splendid acceptance, and, grown her to a blissful persona; while, Zachariah fostered her, every time he entered the niche to look after her, he used to find edibles near her; "O Maryam, how come this of you?" She used to say: "that occurs from the side of Allah; Allah indeed provides sustenance beyond the concept to whomsoever He wants!"

هَٰذَاكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً
طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ {38}

Thence upon Zachariah implored to His God, praying: "My God, bless me especial from you with offspring, so nice; definitely You are the listener of prayer!"

فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ
يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَىٰ مُصَدِّقًا بِكَلِمَةٍ مِّنَ
اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ الصَّالِحِينَ {39}

Thereafter, the angels pronounced to him while he stood praying Salah in the niche: "Allah gives you glad news of Yahyah; fully approving trueness of the word from Allah and the noble head, as well, the chaste abstinent; furthermore, a prophet, and one among the virtuous beings!"

قَالَ رَبِّ
أَنَّىٰ يَكُونُ لِي غُلَامٌ وَقَدْ بَلَغَنِيَ الْكِبَرُ وَامْرَأَتِي عَاقِرٌ قَالَ
كَذَٰلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ {40}

He asked, "my God, how could I get a son while I reached far off in senility and my wife is also infertile?" He replied, "That is how Allah accomplishes whatsoever He wants!"

قَالَ رَبِّ اجْعَلْ لِّي آيَةً
قَالَ إِنِّكَ أَلا تَعْلَمُ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمَزًا وَادَّكُرَ
رَبِّكَ كَثِيرًا وَسَبَّحَ بِالْعَشِيِّ وَالْإِبْكَارِ {41}

He said, "My God, assign for me an indication." He was told "Your indication would be that you will not talk to people for three days except by gesture! Therefore, invoke your God very much, and remain in adulation by dusk and dawn!"

وَإِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ
عَلَى نِسَاءِ الْعَالَمِينَ {42} يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ وَاسْجُدِي
وَارْكَعِي مَعَ الرَّاكِعِينَ {43}

And, the instance when the angels said: "O Maryam! Allah has specially preferred you and got you immaculate, moreover, selected you above the women of the entire worlds! O Maryam! You must be submissive with contentment to your God; you should kneel down to prostrate, and bow yourself along with those who bow in worship!"

ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ
إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَامَهُمْ أَيُّهُمْ يَكْفُلُ
مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ {44}

These are some of the information of the unseen that we reveal unto you; otherwise, you were not in their vicinity when they were casting their darts a propos who should foster Maryam among them; neither you were in their vicinity when they wrangled over!

إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ
عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ {45}
وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ {46}

The instance when the angels said: "O Maryam! Allah informs of a blessing to you with an aphorism from His own; his name will be the Messiah, Essa the son of Maryam, dearly esteemed in the world and the hereafter, as well, the one among the proximate beings! He will talk to people while in embrace, as well, in adulthood, and one among the virtuous beings!"

قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ قَالَ كَذَلِكَ
اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ {47}

She asked, "My God, how can I have a son for me although no person ever contacted me?" He replied, "That is how Allah creates whatever He wants! When He resolves over a stratagem, merely He says for it 'Be done' and ultimately, it gets done!

وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ {48}
وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ
أَنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ
فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَةَ وَالْأَبْرَصَ
وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدْخُرُونَ
فِي بُيُوتِكُمْ إِنَّ فِي ذَلِكَ لَآيَةً لَكُمْ إِن كُنْتُمْ مُؤْمِنِينَ {49}

Next, He will impart him with knowledge of the scripture and the prudence; also that of Torah and Injeel! And send him as envoy towards the offspring of Israel—"I reached you with a significant indication from your God; I virtually produce before you mold of a bird from the clay and then blow into it, as a result it becomes a real bird by the authority of Allah! I, as well, set clear the

blind and the leper; also revive the dead by the authority of Allah! Moreover, I describe to you what you consume and what you conserve at your homes! There is a great significance for you in these provided you were the believers!"

وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْ مِنَ التَّوْرَةِ وَلِأَجْلِ لَكُمْ
بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ وَجِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ
فَاتَّقُوا اللَّهَ وَأَطِيعُوا {50}
إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ {51}

"As the one to approve of whatever lay ahead from Torah; also, to amend for you as permissible, some of the entities which were proscribed upon you! Besides, I reached you with a significant indication from your God; therefore, you must piously revere Allah and obey me! Indeed, Allah is the only God of me, as well, God of yours; thus, worship Him alone! This is the righteous path!"

فَلَمَّا أَحَسَّ عِيسَى مِنْهُمُ
الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ
أَنْصَارُ اللَّهِ آمَنَّا بِاللَّهِ وَأَشْهَدُ بِأَنَّ مُسْلِمُونَ {52}
رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ {53}

Ensuing, having perceived betrayal from them, Essa called: "Who are my supporters in the cause of Allah?" The apostles responded: "We are supporters for the sake of Allah! We acceded to believe in Allah; so bear the witness, we evince full conformity! O our God, we agreed to believe in whatever You revealed down, as well, we did abide by the prophet; thus, make a note of us along with the ones who resolutely testify!"

وَمَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ {54}

Then, they contrived a plot, Allah did maneuver too; definitely, Allah is far superb of the ones who do maneuver!

إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنِي مَتْوَفِيكَ وَرَافِعُكَ
إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ
فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ إِلَيَّ مَرْجِعُكُمْ
فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ {55}

The time when Allah said: "O Essa, I hereby get you concluded, and shall lift you up to me; I will also rid you unspoiled of those who betrayed! I will, thereafter, ensure people who followed you to be well above those who disbelieved—till the day of resurrection! Again, you all will return back to me; finally, I will order the verdict between you in matters about which you used to differ apart!"

فَأَمَّا الَّذِينَ كَفَرُوا فَاعَذِّبْهُمْ عَذَابًا شَدِيدًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا
لَهُمْ مِّن نَّاصِرِينَ {56} وَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمُ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ {57}

"Thence, as regards those who disbelieve, I will afflict them subsequently by the sternest punishment in the world and the hereafter; where, for them will be none to support!"

Whereas, as to those who accede to believe and endeavor virtuous deeds, in consequence, He will reimburse them their returns; Allah, nonetheless, does not like those who do injustice!

ذَلِكَ نُنْذِرُكَ مِنْ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ {58}

Through this we recite it upon you from the expressions and the reference de wisdom!

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ {59}

The virtual similarity of Essa in the perspective of Allah is same like Adam; whom He formed out of the loam and then ordained him, "be done" ultimately he got done!

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُن مِّنَ الْمُمْتَرِينَ {60}

An absolute truth from your God, therefore, you should not be among those who remain in doubt!

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَةَ اللَّهِ عَلَى الْكَاذِبِينَ {61}

Even subsequent to you having gained the insight, if some one confronts you in his matter, then, tell them, "come along! We will call our sons, so also, sons of yours; our women, as well, women of yours; along with yourselves and ourselves—thereafter we will entreat damnation of Allah, as a result, to prevail upon the liars!"

إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ وَإِنَّ اللَّهَ لَهُوَ الْعَزِيزُ الْحَكِيمُ {62}

This in fact happens to be the absolutely right account of the events; as, except Allah none is the supreme authority! And, Allah indeed is the wisest, the almighty!

فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ {63}

Thus, if they turn away, then effectively, Allah is well aware of the miscreants!

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ {64}

Tell: "O the people of scripture! Come along towards the common term between us and yours—that we do worship none except Allah; also, that we never ascribe associate to Him by any means, and, that some of us never hold deities to the others in lieu of Allah!"

However, if they turn away, then tell, "be the witness to our being the Muslims!"

يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنْزِلَتِ التَّوْرَةُ وَالْإِنْجِيلُ إِلَّا مِنْ بَعْدِهِ أَفَلَا تَعْقِلُونَ {65}

O the people of scripture, why do you argue about Abraham, Although, Torah and Injeel were

not revealed down until a long after him? Do you then not comprehend?

هَآأَنْتُمْ هَؤُلَاءِ حَآجَجْتُمْ فِيمَا لَكُمْ بِهِ
عِلْمٌ فَلِمَ تُحَآجُّونَ فِيمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ {66}

See you were those very people, who confronted in issues regarding which you bore some knowledge; why do you even confront in matters concerning which you hold no knowledge at all? While, Allah is who knows, you, however, lack the perception!

مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ
حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ {67}

Abraham was neither a Jew nor a Christian, but, he was an innately faithful Muslim; furthermore, he had never been one amongst the pagans!

إِنَّ أَوَّلَى الْبِرِّ
لِلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ {68}

The foremost persons in context of Abraham, in essence, are those who followed him and this prophet, and also those who believe; while, Allah is the guardian of the believers!

وَدَّتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يُضِلُّوكُمْ
وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ {69}

A section of scripture holders cherish the aspiration had they misled you to wander off; although, they do not mislead but their own selves, while, they remain unaware!

يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَأَنْتُمْ تَشْهَدُونَ {70}

O people of the scripture! Why do you repudiate the expressions of Allah, while you yourselves do evince the witness?

يَا أَهْلَ الْكِتَابِ لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُونَ الْحَقَّ
وَأَنْتُمْ تَعْلَمُونَ {71}

O people of the scripture! Why do you disguise the reality by the wrongness, furthermore, you do conceal the realism though you realize by yourselves?

وَقَالَتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ آمَنُوا
بِالَّذِي أُنْزِلَ عَلَى الَّذِينَ آمَنُوا وَجَهَ النَّهَارَ وَاتَّخَفَرُوا آخِرَهُ
لَعَلَّهُمْ يَرْجِعُونَ {72}

A sect from bearers of the scripture so talks: "believe in that which has descended upon the believers as the day appears, and then repudiate the belief at its end; perhaps, they may revert too!"

وَلَا تُؤْمِنُوا إِلَّا لِمَنْ تَبَعَ دِينَكُمْ فَلْإِنَّ الْهُدَى هُدَى اللَّهِ

أَنْ يُؤْتَى أَحَدٌ مِّثْلَ مَا أُوتِيتُمْ أَوْ يُحَاجُّوكُمْ عِنْدَ رَبِّكُمْ
قُلْ إِنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ {73}

However, you must not trust except for him who follows your tenet. Tell, "The guidance, in true sense, is the guidance by Allah!"

(On their assertion) that the same would be accorded to some one as accorded to you, or they would plea against you before your God; tell them, "the discretionary favor is in the hand of Allah, he grants it to whomever He wills—for, Allah is the vastest, the omniscient!"

يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ {74}

He holds special to whomever He wills by virtue of His mercy; as Allah is the possessor of enormous graciousness!

وَمِنْ أَهْلِ الْكِتَابِ مَنْ إِنْ تَأْمَنَهُ بِقِطَارٍ
يُؤَدِّهِ إِلَيْكَ وَمِنْهُمْ مَنْ إِنْ تَأْمَنَهُ بدينارٍ لَا يُؤَدِّهِ إِلَيْكَ إِلَّا
مَا دُمْتَ عَلَيْهِ قَانِمًا ذَلِكَ بِأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمِّيِّينَ
سَبِيلٌ وَيَقُولُونَ عَلَى اللَّهِ الْكُذْبَ وَهُمْ يَعْلَمُونَ {75}

Whereas, among the scripture-folk is someone, whom, if you entrust with a quintal; he will return it to you! Among them also is the one, whom, if you entrust with even a single Deenar; he will not return it to you unless you long for him persistently! That is because they assert, "no legal course exists against us, whatsoever, relating to people sans the scripture!" They, however, assert a falsehood against Allah; while being very aware of it!

بَلَى مَنْ أَوْفَى بِعَهْدِهِ وَاتَّقَى فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ {76}

No, but whoever fulfills his pledge and safeguards the piety; indeed then, Allah holds dear the reverently devout persons!

إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا
خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يَكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ
يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ {77}

The persons who deal with the pledge of Allah and their own oaths merely to obtain a meager cost; these are people for whom not a bit is deserved in the hereafter; Allah will not talk to them, nor will He even look at them on the day of Quiyama! Moreover, He will not set them clear, so, for them will be the agonizing punishment!

وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلُودُونَ أَلْسِنَتَهُم بِالْكِتَابِ لِتَحْسَبُوهُ
مِنَ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ وَيَقُولُونَ هُوَ
مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكُذْبَ وَهُمْ يَعْلَمُونَ {78}

A notable faction certainly exist among them who twist their tongues with (citation of) the scripture to make you assume it to be from the scripture; though, it happens not to be from the scripture! Nevertheless, they claim it to be from the side of Allah; though, it happens not to be from the side of Allah! They assert an utter falsehood against Allah, while being fully aware, as well!

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ
وَالْحُكْمَ وَالنَّبُوءَةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ
دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّائِيِّنَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ
وَبِمَا كُنْتُمْ تَدْرُسُونَ {79} وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ
وَالنَّبِيِّينَ أَرْبَابًا أَيَأْمُرُكُمْ بِالْكَفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ {80}

It is never realistic for a person whom Allah grants the scripture, the authoritative acumen and the Prophethood; still then, he would tell the mankind: "become the worshipers of mine instead of Allah!"

But: "become the godly persons as per the scripture you have been learning; and as you have been teaching, as well!"

He also could never instruct you to hold the angels or the prophets as deities! Would he instruct you to relinquish the faith after you became Muslims?

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْنُكُمْ مِنْ كِتَابٍ
وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ
بِهِ وَلَتَنْصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَلِكُمْ إِصْرِي
قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ [81]
فَمَنْ تَوَلَّىٰ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ [82]

The time, when Allah secured the assent of prophets: "Upon having granted you some of the scripture and the insight, over again, the envoy will reach you wholly approving whatever is present with you; then you must accede to believe in him, besides, you must resolutely support him!" He asked: "do you agree and assent to bind you over such an insistence of mine?" They replied: "we do agree!" He said: "then, be the witness; I am also among the witnesses with you!"

Subsequent to this, whoever turns away, such as these are, who happen to be the real reprobates!

أَفَغَيْرَ دِينِ اللَّهِ يَبْتَغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ
وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ {83}

Do they then intend for a tenet, else than that of Allah? Even as, whatever exist in the heavens and the earth remain submitted to Him, gladly or under duress; towards Him only they will also have to revert!

قُلْ آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ عَلَيْنَا وَمَا أُنْزِلَ عَلَىٰ إِبْرَاهِيمَ
وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ
مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ
مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ {84}

You tell: "We did believe in Allah, and, in what has been descended upon us, also, in that which descended upon Abraham, Ishmael, Isaac, Jacob and the tribes; besides, in what was accorded to Moses, Essa, and the prophets by their God; we never discriminate between any of them; as well, we have fully submitted our selves to Him!"

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ
دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ [84]

Also, whoever would intend for a religion sans Islam; ensuing, none will be accepted from him, and he will be among the utter losers in the hereafter!

كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ وَشَهِدُوا
أَنَّ الرَّسُولَ حَقٌّ وَجَاءَهُمُ الْبَيِّنَاتُ وَاللَّهُ لَا يَهْدِي الْقَوْمَ
الظَّالِمِينَ {86}

How Allah will guide the people who recant their faith after having believed in, and having testified that the messenger was an absolute truth; while the clear testaments have reached to them! Thus, Allah never guides the utter unjust lot!

أُولَئِكَ جَزَاؤُهُمْ أَنَّ عَلَيْهِمْ لَعْنَةَ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ {87}
خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنْظَرُونَ {88}

These are people; that ensuing damnation of Allah will be the reprisal for them, so of the angels and of the whole mankind collectively! They will persevere under it forever; the torment will never be lessened upon them, nor will they get any respite!

إِلَّا الَّذِينَ تَابُوا مِنْ
بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ {89}

But those who repent after having done this and get reformed; as a result, Allah is really the most forgiving, extremely merciful!

إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ اِزْدَادُوا كُفْرًا لَنْ تُقْبَلَ تَوْبَتُهُمْ
وَأُولَئِكَ هُمُ الضَّالُّونَ {90}

However, those who recant their faith after having believed in; then go on augmenting the disbelief; their penitence will never be accepted and these are the utterly stray people!

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ
كُفَّارٌ فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ مِلَّةٌ الْأَرْضِ ذَهَبًا وَلَوْ
افْتَدَى بِهِ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُمْ مَنْ نَاصِرِينَ {91}

Indeed, people who disbelieved and died while they were the unbelievers; as a result, in no way will be accepted from anyone of them even if he redeemed it by offering an earth full of gold! These are people that for them will be the most agonizing torment while none will be to support them!

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ
فَإِنَّ اللَّهَ بِهِ عَلِيمٌ {92}

You can never achieve the piousness unless you spend from whatever is dear to you; whereas, what of the sort you spend, Allah absolutely bears thorough knowledge of it!

كُلُّ الطَّعَامِ كَانَ حَلَالًا لِبَنِي
إِسْرَائِيلَ إِلَّا مَا حَرَّمَ إِسْرَائِيلُ عَلَى نَفْسِهِ مِنْ قَبْلِ أَنْ تُنَزَّلَ
التَّوْرَةُ قُلْ فَأْتُوا بِالتَّوْرَةِ فَاتْلَوْهَا إِنَّ كُنْتُمْ صَادِقِينَ {93}

Every edible was permissible for the offspring of Israel, except for what Israel proscribed upon himself; it was earlier than Torah was revealed down! Tell them, "then come to us with Torah and recite it to us, if you were truthful!"

فَمَنْ افْتَرَى عَلَى اللَّهِ الْكَذِبَ مِنْ بَعْدِ ذَلِكَ فَأُولَئِكَ
هُمُ الظَّالِمُونَ {94}

Even then, the one who fabricates a falsehood on Allah after this; ensuing, these are people who are the brutal exploiters!

قُلْ صَدَقَ اللَّهُ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا
وَمَا كَانَ مِنَ الْمُشْرِكِينَ {95}

You say, "Allah has evinced the truth, therefore, you ought to follow the creed of Abraham, the innately honest! Whilst, he was never one of the polytheists!"

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي
بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ {96}
فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ
إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ
مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ {97}

The first house devised for the mankind is the one which is situated at Makkah; the epitome of blessings and the right guidance for whole of the worlds! Exist therein well explained indications; the site Abraham stood at! Whosoever entered in it gets secured as well!

It is mandatory upon the mankind, for the one who bears means of the way towards it, to perform Hajj of the house owing allegiance to Allah; however, whosoever declines to believe in, should then be aware, Allah is self-reliant against whole of the worlds!

قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَاللَّهُ شَهِيدٌ
عَلَى مَا تَعْمَلُونَ {98}

You ask, "O people of the scripture, why do you repudiate the expressions of Allah; although, Allah remains the witness to whatever you go on doing?"

قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَصُدُّونَ عَنِ
سَبِيلِ اللَّهِ مَنْ آمَنَ تَبِعُونَهَا عَوَجًا وَأَنْتُمْ شُهَدَاءُ وَمَا اللَّهُ
بِغَافِلٍ عَمَّا تَعْمَلُونَ {99}

You ask, "O people of the scripture why do you dissuade him who believed in, against the path of Allah, yearning for it to have the tortuousness? Though, you as such are holders of the evidence; nonetheless, Allah is not unaware about whatever you do!"

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَطِيعُوا
فَرِيقًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ يَرُدُّوكُم بَعْدَ إِيمَانِكُمْ كَافِرِينَ {100}

O you the believers, if you obeyed a faction among those who were granted the scripture; they will turn you unbelievers after your having believed in!

وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُتْلَىٰ عَلَيْكُمْ آيَاتُ اللَّهِ وَفِيكُمْ
رَسُولُهُ وَمَنْ يَعْصِمْ بِاللَّهِ فَقَدْ هُدِيَ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ {101}

And, how can you dissent, while onto you as such are the verses of Allah being recited on; as well, His messenger is there amidst you? But, the one who resolutely adhered by Allah, ensuing, he gets guided well towards the righteous path!

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ
مُسْلِمُونَ {102}

O you the believers devoutly revere Allah, the deserved devoutness to Him; and, you must not die but as subservient Muslims!

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا
وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءَ فَأَلَّفَ بَيْنَ قُلُوبِكُمْ
فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ
فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ (103)

All of you must faithfully adhere by the line of Allah firmly united, and should never split into factions! As well, you must consider the bestowed boon upon you by Allah at the time when you were the rivals; subsequently, Allah instilled the bond between your hearts; eventually, by virtue of His esteemed boon you became brothers! Furthermore, you tended towards a monstrous fiery pit; He got you rid of it! This is how Allah describes His expressions to you, so that you get rightly guided!

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ
وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ {104}

As well, there ought to be a leading-elite among you who shall invite towards the best worth, while, commanding the morals and restraining from the wrong; also these people are, who will attain the success!

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ
وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ {105}

You should also not become like those who split in factions and conflicted even after the clear testaments, which had reached to them; as, these people are for whom will be the highest punishment!

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ
وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ
فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ {106} وَأَمَّا الَّذِينَ ابْيَضَّتْ
وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ {107}

The day will have the faces brightened, as well, the faces darkened; thus, as for those whose faces were darkened: "Have you disregarded the faith after having believed in? So then suffer the torment because you betrayed!" While, people whose faces would be brightened, eventually, shall come under the esteemed mercy of Allah, wherein they will abide forever!

تِلْكَ آيَاتُ اللَّهِ تَنْلُوهَا عَلَيْكَ بِالْحَقِّ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِّلْعَالَمِينَ {108}
وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ {109}

These are verses of Allah that we recite on to you by absolute veracity; also, Allah does not intend the harshness to occur for the worlds! As well as, belongs to Allah whatever exist in the heavens and whatever is in the earth; to Allah are ultimately referred back all the matters!

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ
وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ
أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ {110}

You are the elite community brought out for the mankind; that, you commend the morals and prohibit the wrong, while, you sternly believe in Allah! Had the scripture-people embraced the belief, imperatively, it would have been very fair for them; among them are some believers but most of them are the reprobates!

لَنْ يَضُرُّوكُمْ إِلَّا أَذًى
وَأِنْ يُفَاتِلُوكُمْ يُؤَلِّقُوكُمُ الْأَذْيَارَ ثُمَّ لَا يَنْصُرُونَ {111}

They will never cause you any damage apart from some trouble, if you battle against them, they will flee turning their backs to you; never again they will get reinforcement!

ضُرِبَتْ عَلَيْهِمُ الذَّلَّةُ أَيْنَ مَا تَفْقَهُوا إِلَّا بِحَبْلٍ مِنَ اللَّهِ وَحَبْلٍ مِنَ النَّاسِ
وَبَآؤُوا بِغَضَبٍ مِنَ اللَّهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ذَلِكَ
بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ
حَقٍّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ {112}

The subjection gets afflicted upon them whenever they set to surpass; save for which is attributable to linkage from Allah and linkage from human being! They dwelt in within the wrath from Allah and neediness prevailed upon them; by virtue of the fact that they denied words of Allah and were killing the prophets sans the right! This is because they defied and were far transgressing!

لَيْسُوا سَوَاءً مِّنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَانِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ
وَهُمْ يَسْجُدُونَ {113}
يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسَارِعُونَ
فِي الْخَيْرَاتِ وَأُولَئِكَ مِنَ الصَّالِحِينَ {114}

They are not the same. Among people of the scripture there exists upstanding elite; they recite the verses of Allah during night times and submit themselves in prostration, believing resolutely in Allah and the day in the hereafter; as well, they commend the morals and prohibit the wrong; furthermore, they strive ardently in the cause of charity! Such as these are of the real virtuous sort!

وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوهُ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ {115}

Whatever of the good they shall undertake, at last, they will not get divested of it; Allah is well aware of the piously reverent persons!

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ
مِّنَ اللَّهِ شَيْئًا وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (116)

Certainly, those who decline to believe, neither their assets nor their brood can suffice them against even a bit from Allah; these, as well, will be the cronies of blaze who will dwell therein forever!

مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا
صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوا أَنْفُسَهُمْ فَأَهْلَكَتْهُ وَمَا
ظَلَمَهُمُ اللَّهُ وَلَكِنْ أَنْفُسَهُمْ يَظْلِمُونَ {117}

The example of what they expend (aid) in this worldly life is similar to the breeze full of the frost within; it afflicts cultivation of the people who had wronged themselves and so devastates

that! Whereas, Allah did no disfavor to them; they, however, did disservice to themselves!

يَا أَيُّهَا الَّذِينَ
آمَنُوا لَا تَتَّخِذُوا بَطَانَةً مِّن دُونِكُمْ لَا يَالُونَكُمْ خَبَالًا
وَدُّوا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي
صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِن كُنْتُمْ تَعْقِلُونَ (118)

O you the believers, never hold dearly intimate to some from the others than your own! They do not let you without attempting the derangement; longing for it which afflicts you hard! They Clearly expose the animosities by their utterances; while, whatever they conceal in their hearts is greatly larger! We have explicitly described the verses for you; if you were to comprehend!

هَآأَنْتُمْ أَوْلَاءُ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ
وَإِذَا لِقَاكُمْ قَالُوا آمَنَّا وَإِذَا خَلَوْا عَضُّوا عَلَيْكُمُ الْأُتَامِلَ
مِنَ الْغَيْظِ قُلْ مُؤْتُوا بِغَيْظِكُمْ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ (119)

These are you people who sympathize with them, while, they bear no compassion for you! Whereas you believe in all of the scripture, in contrast, they proclaim when they meet you: "We believed!" but, as they depart they gnaw their fingertips in rage against you! You tell: "You may die of your fury; surely, Allah remains precisely aware about the stance of inner selves!"

إِن تَمْسَسْكُمْ حَسَنَةٌ تَسُؤْهُمْ وَإِن تُصِيبْكُمْ سَيِّئَةٌ يَفْرَحُوا
بِهَا وَإِن تُصِبرُوا وَتَتَّقُوا لَا يَضُرَّكُمْ كَيْدُهُمْ شَيْئًا
إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ {120}

If you encounter the worth, it upsets them; while, if you suffer the bad, they get elated with it! However, if you stand resolute and be piously cautious, their conspiracies will never harm you even a bit! Allah is prevailing over by whatever means they may act!

وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ
تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ {121}

When you left your family by the daybreak to place the believers at positions for the war; ever, Allah is the omniscient, the best listener!

إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِيُّهُمَا وَعَلَى
اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ {122}

When the two sects from you thought backing off, but, Allah happened to be the guardian of them; therefore, upon Allah should totally rely on, the believers!

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ
أَذِلَّةٌ فَأَقْبَرُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ {123}

In fact, Allah had supported you at Badar while you were weaker; therefore, you must devoutly revere Allah to show your gratitude!

إِذْ تَقُولُ لِلْمُؤْمِنِينَ
 أَلَنْ يَكْفِيَكُمْ أَنْ يُمِدَّكُمْ رَبُّكُمْ بِثَلَاثَةِ آلَافٍ مِّنَ الْمَلَائِكَةِ مُنَزَّلِينَ {124}
 بَلَىٰ إِن تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّن فُورِهِمْ
 هَذَا يُمِدِّكُمْ رَبُّكُمْ بِخَمْسَةِ آلَافٍ مِّنَ الْمَلَائِكَةِ مُسَوِّمِينَ {125}

When you were telling the believers: "Shall it not suffice you that your God would aid you with three thousands of descending angels?" Why not! If you stand resolute, bearing reverence in piety and they march into you by this of their vigor, your God will aid you with five thousands of the titled angels!

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُم بِهِ وَمَا
 النَّصْرُ إِلَّا مِنْ عِندِ اللَّهِ الْعَزِيزِ الْحَكِيمِ {126}
 لِيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا أَوْ يَكْبِتَهُمْ فَيَنْقَلِبُوا خَآئِبِينَ {127}

Allah got it not but as a reassurance for you, as well, so as to pacify your hearts with it; there is no support, however, but from the side of Allah, the almighty, the wisest! In order to cut off a segment belonging to the disbelievers or to subdue them; so that, ultimately, they return back utterly futile!

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ فَإِنَّهُمْ ظَالِمُونَ {128}

Not even a bit of task for you in the command, either He relents towards them or punishes them! After all, they indeed are the highly unjust!

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ يَغْفِرُ لِمَن يَشَاءُ
 وَيُعَذِّبُ مَن يَشَاءُ وَاللَّهُ غَفُورٌ رَّحِيمٌ {129}

As well as, belongs to Allah whatever exist in the heavens and whatever is in the earth; He forgives whomsoever He wants and punishes the one He wants; besides, Allah is the most forgiving, extremely merciful!

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُّضَاعَفَةً وَاتَّقُوا اللَّهَ
 لَعَلَّكُمْ تُفْلِحُونَ {130} وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ {131}
 وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ {132}

O you the believers, you should not consume the interest exponentially; as well, you must piously revere Allah, so that you may succeed! So also, be apprehensive of the blaze which is readied for the defiant people! Hence, obey Allah and the prophet, so that you may receive the mercy!

وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا
 السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ {133}

As well as, rush towards the absolution by your God and the paradise that has expanse of all the heavens and the earth; primed for the reverently devout persons!

الَّذِينَ يَنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاطِمِينَ الْغَيْظَ وَالْعَافِينَ
عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ {134}

Those who spend in pleasant and harsh times, and who keep the rage repressed, and who are pardoning towards the mankind! Allah also loves the virtuous people!

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا
لِدُنُوبِهِمْ وَمَنْ يَغْفِرُ الدُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَى
مَا فَعَلُوا وَهُمْ يَعْلَمُونَ {135}

Those people, when they commit an obscenity or abuse their own selves; they recall Allah and promptly beseech forgiveness for their sins! Who else can absolve the sins except Allah? Besides, they never persist upon what they committed while been aware of it!

أُولَئِكَ جَزَاؤُهُمْ مَغْفِرَةٌ
مِّن رَّبِّهِمْ وَجَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَنِعْمَ أَجْرُ الْعَامِلِينَ {136}

These are people, their recompense will be the absolution from their God and the paradises, underneath which stream the rivulets; they will abide therein forever! The most superb is the return of the doers!

قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ
فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ {137}

Indeed, many norms have passed on prior to you, thus, travel across the land and so view what was the outcome of those who denied!

هَذَا بَيَانٌ لِّلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ {138}

This is a proclamation for the human being; whereas, it is the just guidance and the preached commandment for the piously reverent people!

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ {139}
إِنْ يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلُهُ
وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ
آمَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ {140}
وَلِيُمَحِّصَ اللَّهُ الَّذِينَ آمَنُوا وَيَمْحَقَ الْكَافِرِينَ {141}

So, do not be infirm, nor you should get frustrated; you are definite to surpass if you happened to be believers! If you have sustained the hurt, those people too have already sustained the hurt, similar to it; as, these are the days which we swap between the mankind so that Allah recognizes people who believed, as well, takes on martyrs from you; Allah, however, never likes the oppressive people! As well as, so that Allah refines up the believers, and, quashes the disbelievers!

أَمْ حَسِبْتُمْ أَنْ تُدْخِلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا
مِنْكُمْ وَيَعْلَمِ الصَّابِرِينَ {142}

Have you presumed that you would enter the paradise even as Allah is yet to discern people among you who do battle; as well, to realize those who persevere?

وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ
قَبْلِ أَنْ تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنْتُمْ تَنْظُرُونَ {143}

In fact, you were, who wished the death before you encountered it, now, you having perceived it, you keep gazing!

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ
انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ
اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ {144}

And, Muhammad is, nonetheless, a messenger; many messengers have passed previous to him! Do then, if he died or got martyred, you would revert on your backs? But, whoever reverts on his back shall not, thereby, harm Allah even a bit; Allah, however, will promptly reward those who evince the gratitude!

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُؤَجَّلًا وَمَنْ يُرِدْ
ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ
مِنْهَا وَسَيَجْزِي الشَّاكِرِينَ {145}

It is not for any being to die but by the authority of Allah; a script of predestined term! Whosoever intends a worldly award, we accord him out of it, while, whosoever intends the award in the hereafter, we do grant him out of it; we, however, shall soon reward those who evince the gratitude!

وَكَأَيِّنْ مِنْ نَبِيِّ قَاتَلَ مَعَهُ
رَبِّيُونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا
وَمَا اسْتَكَاثُوا وَاللَّهُ يُحِبُّ الصَّابِرِينَ {146}

How many of the prophets existed that along with them lots of godly devotees fought wars; they neither turn infirm, after whatever afflicted them in the cause of Allah, nor did they weaken; as well, they never succumbed! Allah too loves those who endure resolutely!

وَمَا كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَتَبَّتْ
أَقْدَامُنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ {147}

Their plea was none but they implored: "O our God! Absolve us of our sins and excesses we committed in our task; as well, let our foothold be stabilized, thus, support us against the community of disbelievers!

فَاتَاهُمُ اللَّهُ ثَوَابَ الدُّنْيَا وَحَسَنَّ ثَوَابَ الْآخِرَةِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ {148}

Ensuing, Allah granted them award of the world, as well, the superb award of the hereafter; Allah loves the benevolent people!

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَطِيعُوا الَّذِينَ كَفَرُوا
يَرُدُّوكُمْ عَلَىٰ أَعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ (149)
بَلِ اللَّهُ مَوْلَاكُمْ وَهُوَ خَيْرُ النَّاصِرِينَ {150}

O you the believers! If you obey people who disbelieve, they will make you revert on your backs, consequential, you will end up totally ruined! But, Allah is your absolute guardian, and, he happens to be the best of the supporters!

سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ
مَا لَمْ يَنْزِلْ بِهِ سُلْطَانًا وَمَأْوَاهُمُ النَّارُ وَبِئْسَ
مَثْوًى لِلظَّالِمِينَ {151}

We shall soon instill panic into their hearts; because of the co-allegiance they bore with Allah to entities about which He had not revealed down any authentication; and, afterward, their abode will be the blaze! What miserable is the lodgment of the unjust oppressors! trouncing

وَلَقَدْ صَدَقَكُمُ اللَّهُ
وَعَدَهُ إِذْ تَحْسَوْنَهُمْ بِيَدَيْهِ حَتَّىٰ إِذَا فَشِلْتُمْ
وَتَنَازَعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِمَّا بَعْدَ مَا أَرَاكُمْ
مَّا تُحِبُّونَ مِنْكُمْ مَن يُرِيدُ الدُّنْيَا وَمِنْكُمْ
مَّن يُرِيدُ الْآخِرَةَ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ
وَلَقَدْ عَفَا عَنْكُمْ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ {152}

Allah got His promise true to the fact the moment when you were trouncing them by His sanction; until the while, you thought to back off and were in a dilemma over the directive; then you defied it after having observed what you longed for; amongst you some were those who intended the world while the others of you intended the hereafter! Consequently, you were averted from them, so that He may subject you to test! He has excused you altogether; as Allah holds esteemed favor towards the believers!

إِذْ تُصْعِدُونَ وَلَا تَلْوُونَ عَلَىٰ أَحَدٍ
وَالرَّسُولُ يَدْعُوكُمْ فِي أَخْرَاكُمْ فَأَتَابَكُمْ
عَمَّا بَعُمُ لَكِيلاً تَحَزَبُونَ عَلَىٰ مَا فَاتَكُمْ
وَلَا مَا أَصَابَكُمْ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ {153}

Whilst you scrambled upward not heeding towards any one, even as, the messenger has been calling you at the other end; and so, you were rewarded with the anguish over the anguish; that is why, you must not dismay over what you missed or upon what has afflicted you! As, Allah happens to be fully informed about whatever you do!

ثُمَّ أَنْزَلَ عَلَيْكُمْ مِّن بَعْدِ الْغَمِّ أَمْنَةً نُّعَاسًا يَغْشَىٰ طَائِفَةً
مِّنْكُمْ وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ
الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ هَل لَّنَا مِنَ الْأَمْرِ مِن شَيْءٍ
قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ يُخْفُونَ فِي أَنفُسِهِم مَّا لَا يُبْدُونَ لَكَ
يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَّا قُتِلْنَا هَاهُنَا قُل لَّوْ
كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَىٰ مَضَاجِعِهِمْ
وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحَّصَ مَا فِي قُلُوبِكُمْ
وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ {154}

Then, a somnolent peace was set down upon you which entranced a troop of you!

However, a sect had made up their minds to back themselves off suspecting the mistaken suspicion about Allah without any justification! They ask, "Is there any part of ours in the command?" Tell them, "Imperatively, the command, by whole of it, belongs to Allah!"

They conceal in their inner selves that they shall never divulge to you! They utter, "Had there been any role of us in the command none of us would have been slain here!" Tell them, "Had you been in your homes, those who were prescribed to be slain would have emerged towards sites they would be laid!"

So that Allah examines you as to what lay in you minds, as well, so that He refines whatever is in your hearts! Allah, moreover, is the omniscient about the essence of inner-cores!"

إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ
يَوْمَ التَّقَىٰ الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا
كَسَبُوا وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ {155}

As for those from you who turned back on the encounter day of the two troops, in fact, Satan deluded them to err due to some of their attainments! But, of course, Allah has reprieved them off! Allah, in essence, is extremely forgiving, the bearer of utmost patience!

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لِإِخْوَانِهِمْ إِذَا
ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا غُرًى لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا
قُتِلُوا لِيَجْعَلَ اللَّهُ ذَلِكَ حَسْرَةً فِي قُلُوبِهِمْ وَاللَّهُ يُخَيِّئُ وَيُمِيتُ
وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ {156}

O you the believers! You must not turn out to be like people who betrayed and said for their brethren whilst they were on expedition in the region, or were in the battle, "Had they been around us, they would not have died, nor would have been slain!" So that, Allah sets this frustration in their hearts! Nevertheless, Allah accords the life and the death! While, Allah is the most comprehensive observant about whatever you do!

وَلَنِ قَتَلْتُمْ فِي سَبِيلِ اللَّهِ
أَوْ مِتُّم لِمَغْفِرَةٍ مِّنَ اللَّهِ وَرَحْمَةٍ خَيْرٌ مِّمَّا يَجْمَعُونَ {157}
وَلَنِ مِّمَّ أَوْ قَتَلْتُمْ إِلَى اللَّهِ تُحْشَرُونَ {158}

While, if you got slain in the path of Allah or died, imperatively, there would be total absolution and esteemed mercy bestowed by Allah; far superb than whatever you could amass! Either you die or get slain; in any case, you would be gathered together before Allah! rancor

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًا غَلِظَ الْقَلْبُ لَانْفَضُّوا مِنْ حَوْلِكَ
فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ
فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ {159}

Subsequently, owing to the esteemed mercy of Allah you have been lenient for them! Had you been rudely tough hearted, they must have detached from your side! Thus, reprieve them off and seek forgiveness for them! You must also consult them, and, when you eventually make a resolve, you should then sternly rely upon Allah; indeed, Allah loves people who keep up absolute trust!

إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذَلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِّنْ
بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ {160}

If Allah supports you, none can prevail over you! Whereas, if He let you down, consequently, who would be that to support you thereafter? Thus, upon Allah only the believers should keep up the trust!

وَمَا كَانَ لِلنَّبِيِّ أَنْ يَغْلَّ وَمَنْ يَغْلُ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ ثُمَّ تُوَفَّى كُلُّ
نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ {161}

It is never for a prophet that he shall hold the unfair! Whereas, who ever holds the unfair he will come on the day of Quiyama with whatever the unfair he has retained; and then, every individual will be fulfilled appropriate to his attainment; however, no injustice will be done to them!

أَفَمَنْ اتَّبَعَ رِضْوَانَ
اللَّهِ كَمَنْ بَاءَ بِسَخَطٍ مِنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ {162}
هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ {163}

Whether the one who pursue the liking of Allah can be like him who contracts the displeasure from Allah; ensuing, his final abode becomes the Hell; the most miserable destined terminus? They are graded to ranks in the perspective of Allah; while, Allah is the most comprehensive observant about whatever they do!

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ
يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ
وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ (164)

Allah did, in truth, oblige the believers by having assigned the messenger from their own selves who recites His expressions to them and boosts them up in integrity; as well, imparts to them knowledge of the scripture and the good judgment; while, in fact, they were in obvious want of guidance before it.

أَوَلَمْ أَصَابَكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ مِثْلَيْهَا قُلْتُمْ أَنَّى هَذَا
قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ {165}

How comes when an affliction afflicts you, whereas you already have inflicted twice as that, you go on asking, "Where from this is?" Tell, "It is from the side of your own selves!" by all means, Allah is omnipotent over every matter!"

وَمَا أَصَابَكُمْ يَوْمَ التَّنْقِي الْجَمْعَانِ فَبِإِذْنِ اللَّهِ وَلِيَعْلَمَ الْمُؤْمِنِينَ {166}
وَلِيَعْلَمَ الَّذِينَ تَافَفُوا وَقِيلَ لَهُمْ تَعَالَوْا قَاتِلُوا فِي سَبِيلِ اللَّهِ
أَوْ ادْفَعُوا قَالُوا لَوْ نَعْلَمُ قِتَالًا لَاتَّبَعْنَاكُمْ هُمْ لِلْكَفَرِ
يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ
فِي قُلُوبِهِمْ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ {167}

Whatever afflicted you on the encounter day of the two troops, ultimately, was by the assent of Allah; in order that He distinguishes the genuine believers, so also, that He realizes people bearing hypocrisy! As they were instructed, "Come, battle in the path of Allah or in defense!" They said, "had we known the war, definitely we would have followed you!" It was the infidelity, that day, closest to them than the faith! They were uttering by their mouths which did not exist in their hearts; while, Allah knew well about what they used to hide!

الَّذِينَ قَالُوا لِإِخْوَانِهِمْ
وَقَعَدُوا لَوْ أَطَاعُونَا مَا قَاتَلُوا قُلْ فَادْرُؤُوا عَنْ أَنْفُسِكُمْ
الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ {168}

People who assert about their brethrens, themselves having sat back: "Had they abided by us, they would not have been slain!" You proclaim: "In that case, stave off the death from your own if you really were truthful!"

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي
سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ {169} فَرِحِينَ
بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا
بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ {170}
يَسْتَبْشِرُونَ بِنِعْمَةِ اللَّهِ وَفَضْلِهِ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ {171}

You must, however, never consider those who are martyred in the cause of Allah as dead; but, they are alive and being provided the sustenance beside their God! Quite jubilant over all that Allah conferred them with by virtue of His esteemed grace! They have blissful assurance too about those who are yet to join them, following to them, that: "No fear hangs over them, nor they will be remorseful!" They have blissful assurance by the bounty and the esteemed grace of Allah; of course, Allah also never lets the return deserved by the believers to go in vain!

الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا
أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرٌ عَظِيمٌ {172}

Those who responded to Allah and the messenger, even after that hurt had afflicted them; for persons among them who did superb and bore the piousness, will be the highest reward!

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ
فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ {173}

People, whom some persons threatened: "Enormous mob has thronged against you, so, worry about them!" Conversely, their belief boosted up; and they said, "Allah is enough on our side, the finest to entrust!"

فَانْقَلَبُوا بِنِعْمَةِ اللَّهِ وَفَضْلِهِ لَمْ يَمَسْسَهُمْ سُوءٌ وَاتَّبَعُوا
رِضْوَانِ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ {174}

Thus, they came back by the bounty and the esteemed grace of Allah, no mishap occurring to them; they remain pursuing the liking of Allah! Whereas, Allah is the possessor of enormous graciousness!

إِنَّمَا ذَلِكَ الشَّيْطَانُ
يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُوا اللَّهَ إِن كُنْتُمْ مُؤْمِنِينَ (175)

It is rather Satan who causes you to revere his associates; however, you must never fear them but should fear me only, if you happened to be the real believers!

وَلَا يَحْزَنكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ إِنَّهُمْ لَنْ يَضُرُّوا اللَّهَ
شَيْئًا يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حِطًّا فِي الْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ {176}

Besides, you must never be sad for those who strive fast in the cause of the unfaithfulness; of course, they can never harm Allah even a bit! Allah intends they ought not to have any

allocation in the hereafter and for them should be the greatest punishment!

إِنَّ الَّذِينَ اشْتَرُوا الْكُفْرَ بِالْإِيمَانِ لَنْ يَضُرُّوا
اللَّهَ شَيْئًا وَلَهُمْ عَذَابٌ أَلِيمٌ {177}

Indeed, people who buy the unfaithfulness in exchange of the belief, they can never harm Allah even a bit; while, for them will be the agonizing torment!

وَلَا يَحْسِبَنَّ الَّذِينَ كَفَرُوا
أَنَّمَا نُمِّلِي لَهُمْ خَيْرٌ لَّأَنفُسِهِمْ إِنَّمَا نُمِّلِي لَهُمْ لِيَزْدَادُوا إِثْمًا
وَلَهُمْ عَذَابٌ مُّهِينٌ {178}

People who disbelieved should also not presume that whatever respite we do grant them is better for their own sake; actually, whatever respite we do grant them is in order that they increase in the sin; then, for them will be the humiliating punishment!

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَى مَا
أَنْتُمْ عَلَيْهِ حَتَّى يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ
عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي مِنْ رُسُلِهِ مَنْ يَشَاءُ فَأَمَتُوا بِاللَّهِ
وَرُسُلِهِ وَإِنْ تُؤْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ {179}

It is not for Allah to leave the believers at a state which you are on; unless, He distinguishes the malicious from the decent one! As well, it is not for Allah that He informs you of the unseen; yes, but Allah selects from His messengers to whomsoever He wants! Hence, believe in Allah and His messengers; if, however, you believe and revere piously, ultimately, for you will be the highest remuneration!

وَلَا يَحْسِبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرٌ
لَّهُمْ بَلْ هُوَ شَرٌّ لَهُمْ سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يَوْمَ الْقِيَامَةِ
وَلِلَّهِ مِيرَاتُ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ {180}

People who avariciously withhold what Allah granted them by His esteemed grace should not presume that it is better for them; in contrast, it is bad for them! Very soon they will be girdled to neck with what they so withheld on the day of Quiyama! Know well, the heritage of the heavens and the earth belongs to Allah; also, Allah remains fully informed about whatever you do!

لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ
سَنَكْتُبُ مَا قَالُوا وَقَتْلُهُمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَقَوْلُ
دُوقُوا عَذَابَ الْحَرِيقِ {181}
ذَلِكَ بِمَا قَدَّمْتُمْ أَيْدِيَكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِلْعَبِيدِ {182}

Allah did precisely hear the say of those who uttered: "Allah happens to be poor and we are affluent!" We instantly put to record what they uttered and their absolutely unjust slaying of the prophets; and, we will tell: "Taste the fiery punishment!" This is by virtue of what your hands have submitted; while emphatically, Allah is never unkind for the beings!

الَّذِينَ قَالُوا إِنَّ اللَّهَ عَهْدَ إِلَيْنَا أَلَّا نُؤْمِنَ لِرَسُولٍ حَتَّى يَأْتِيَنَا بِقُرْبَانٍ
تَأْكُلُهُ النَّارُ قُلْ قَدْ جَاءَكُمْ رَسُولٌ مِنْ قِبَلِي بِالْبَيِّنَاتِ
وَبِالَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِنْ كُنْتُمْ صَادِقِينَ {183}
فَإِنْ كَذَّبُوكَ فَقَدْ كَذَّبَ رَسُولٌ مِنْ قَبْلِكَ جَاءُوا بِالْبَيِّنَاتِ
وَالزُّبُرِ وَالْكِتَابِ الْمُنِيرِ {184}

Those who asserted, "Allah got affirmed from us that we would never believe in a messenger unless he brings forth to us an oblation that gets consumed by a fire!"

You ask, "Many prophets reached you before me with the testimonies and with the entity you asked for; then, why you killed them, if you were truthful?"

Even then, if they reject you, so had been rejected many messengers before you; they had reached them with the testimonies and psalms, and the illuminating scripture!

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ
وَإِنَّمَا تُوَفَّقُونَ أَجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ زُحِرَ
عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ {185}

Every being is ought to taste the death, and indeed, you will be fully repaid your returns on the day of Quiyama! At last, the one who got shifted apart of the fire and was let in the heaven, he then ultimately triumphed; while, the worldly life is none but a sheer deceptive asset!

لَتُبْلَوْنَ فِي أَمْوَالِكُمْ وَأَنفُسِكُمْ وَلَتَسْمَعَنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ
مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيراً
وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ {186}

For sure, you will be put to trial concerning your wealth and your own selves; as well, you will hear lots of hurtful from those who were granted the scripture before you, and, from the polytheist people; consequently, if you persevere and safeguard your faith, then, this is among the solemn resolve of the affairs!

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ
وَلَا تَكْفُمُونَهُ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَاشْتَرَوْا بِهِ ثَمَناً
قَلِيلاً فَبُيِّنَ مَا يَشْتَرُونَ {187}

The time when Allah secured pledge of those who were granted the scripture: "You must explain it to the human being and should never conceal it!" Conversely, they discarded it behind their backs and made a dealing of it in lieu of a meager price; thus, far miserable is which they trade!

لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ
بِمَا آتَوْا وَيَحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبَنَّهُمْ
بِمَقَازَةٍ مِنَ الْعَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ {188}

You must not consider those who get elated about what they presented and they like to be admired about what they never carried out; thus, you must never consider that they shall attain an escape from the punishment; while, for them will be agonizing punishment!

وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ {189}

Moreover, belongs to Allah the kingdom of the heavens and the earth; and, Allah is the omnipotent over all the matters!"

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ {190}
الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَاماً وَقُعُوداً
وَعَلَى جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ
رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلاً سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ {191}
رَبَّنَا إِنَّكَ مَنْ تُدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ {192}

There are definite indications in the creation of the heavens and the earth, also, in the divergence of the day and the night for persons with rational intellect; people, who remember Allah standing, sitting and while recumbent on their sides; as well, they remain pondering in the creation of the heavens and the earth: "O our God, you have not created this worthless, far exalted you are! So, spare us from the punishment of the blaze! O our God, whom so ever you let in to the fire, you thus put him to utter disgrace; while, there will be none to support the wrongful people!"

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ
آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا
سَيِّئَاتِنَا وَتَوَقَّنَا مَعَ الْأَبْرَارِ {193} رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا
عَلَى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ {194}

"O our God, we heard the caller calling to embrace the faith—"Believe in your God!"—so we believed! O our God, thereby absolve us of our sins and redress our ills from us and make us die along the pious people! Our God, grant us whatever you promised us through your prophets, moreover, do not put us to disgrace on the day of Quiyama, you never indeed default the promised!"

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أَضِيعُ عَمَلَ عَامِلٍ مِّنْكُمْ مَّن
ذَكَرَ أَوْ أَنْتِي بَعْضُكُم مِّنْ بَعْضٍ فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا
مِنْ دِيَارِهِمْ وَأُودُوا فِي سَبِيلِي وَقَاتَلُوا وَقُتِلُوا لَأَكْفِّرَنَّ
عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ ثَوَابًا مِّنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ {195}

Eventually, their God responded to them in agreement: "For sure, I will not let any act of the doer among you, either male or female, go waste, some of you are from the other! Thus, those who emigrated, also, were ousted from their dwellings, so also, were persecuted in my course; as well, battled and were slain; imperative indeed, I will get them rid of their evils and I will let them in the orchards underneath which streams the rivulets; a reward exclusively from Allah! It is Allah; near Him is the magnificence of the reward!"

لَا يَغُرُّكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ {196} مَتَاعٌ قَلِيلٌ
ثُمَّ مَاوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ {197}
لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
نُزُلًا مِّنْ عِنْدِ اللَّهِ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِّلْأَبْرَارِ {198}

Let yourself not decoyed by the recurring transits of the disbelievers across the countries; a short convenience, and thereafter their abode will be the Hell, the worst site to embrace! But, people who piously revered their God, for them will be the orchards beneath which streams the rivulets; they will abide there forever! Welcoming reception from the side of Allah; while whatever is near Allah is the best for pious people!

وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنْزِلَ إِلَيْكُمْ وَمَا
أُنْزِلَ إِلَيْهِمْ خَاشِعِينَ لِلَّهِ لَا يَشْتُرُونَ بِآيَاتِ اللَّهِ ثَمَنًا
قَلِيلًا أُولَٰئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ {199}

However, among the bearers of the scripture there are those who believe in Allah, and, in whatever He revealed down to you, also, in whatever He revealed down to them; they regard Allah in great awe, while never trading the terms of Allah in lieu of a meager gain! These are people; for them their incentive will be exclusive from their God; definitely, Allah is prompt at reckoning!

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا
وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ {200}

O you the believers! Be steadfast, and, sustain the fortitude, as well, strengthen the encampment; also, piously revere Allah, so that you may succeed!

سورة الضحى (93)

SURA AL-DHUHA-93

اغْوِثَ اللَّهُ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالضُّحَى {1} وَاللَّيْلِ إِذَا سَجَى {2} مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى {3}

By the brightness of the morn and by the night as it befalls in serene darkness, your God neither abandoned you, nor did He dislike!

وَلِلْآخِرَةِ خَيْرٌ لَكَ مِنَ الْأُولَى {4} وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى {5}

Imperative indeed, the hereafter will be far superior for you than the former! Besides, your God will surely confer you with such that you will be ultimately pleased!

أَلَمْ يَجِدْكَ يَتِيمًا فَآوَى {6}

Did He not get you orphan and then provided the shelter?

وَوَجَدَكَ ضَالًّا فَهَدَى {7} وَوَجَدَكَ عَائِلًا فَأَغْنَى {8}

So also, He got you unguided, so imparted with the guidance! He found you bearing dependents as well, so He enriched to suffice!

وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ {9} {10} فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ

Thus, with regard to the orphan, you should never subjugate any!
Moreover as to the one who begs, you must never rebuff!

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ {11}

Further, as regard the boon of your God, you must constantly narrate about!

سورة الشرح (94)

SURA AL-INSHRAH-94

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ
بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلَمْ تَشْرَحْ لَكَ صَدْرَكَ {1}

Have we not clearly enlightened your mind?

وَوَضَعْنَا عَنْكَ وِزْرَكَ {2} الَّذِي اَنْقَضَ ظَهْرَكَ {3} وَرَفَعْنَا لَكَ ذِكْرَكَ {4}

We too relieved you of your burden which has virtually shattered your back!
We, as well, set your commendation vastly exalted!

فَاِنَّ مَعَ الْعُسْرِ يُسْرًا {5}

Thus, be sure, there is respite beside any hardship!

اِنَّ مَعَ الْعُسْرِ يُسْرًا {6}

Indeed, there exists a respite beside any hardship!

فَاِذَا فَرَغْتَ فَانصَبْ {7} وَاِلَى رَبِّكَ فَارْغَبْ {8}

Hence, as you finish up, subsequently, strive spiritually, getting wholly disposed towards your God!

سورة التين (95)

SURA AL-TEEN- 95

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ
بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَالَّتَيْنِ وَالزَّيْتُوْنَ {1} وَطُوْر سِيْنِيْنَ {2} وَهٰذَا الْبَلَدِ الْاَمِيْنِ {3}

By the Fig and the Olive and Mount Sinai; and by this town, the citadel of security!

لَقَدْ خَلَقْنَا الْاِنْسَانَ فِيْ اَحْسَنِ تَقْوِيْمٍ {4}

We essentially created the human being in the excellent constitution!

ثُمَّ رَدَدْنَاهُ اَسْفَلَ سَافِلِيْنَ {5}

We then eventually warded him off most downward of all the down!

اِلَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ فَلَهُمْ اُجْرٌ غَيْرٌ مَّمْنُوْنَ {6}

With the exception of those who believe and endeavor virtuous deeds, accordingly, for them will be the un-finishing returns!

فَمَا يُكَذِّبُكَ بَعْدُ بِالذِّكْرِ {7}

So, even then, what makes them deny you about the last judgment?

أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَاكِمِينَ {8}

Does Allah not happen to be the highest ruler of all the rulers?